

E R A S M I

COLLOQUIA SELECTA;

O R, T H E

SELECT COLLOQUIES

O

E R A S M U S.

WITH AN

ENGLISH TRANSLATION,

AS LITERAL AS POSSIBLE.

Designed for the Use of Beginners in the Latin Tongue.

The EIGHTEENTH EDITION.

By J O H N C L A R K E,

Author of the ESSAYS upon Education upon Study

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T H E

# P R E F A C E.

*I* NEED say nothing here about the  
Necessity of Literal Translations of  
Latin Authors for the Use of Be-  
ginners in the Latin Tongue, having  
already said so much to that Purpose  
in my DISSERTATION upon that Subject, and  
my ESSAY upon the EDUCATION of YOUTH  
in Grammar-Schools. Thither, therefore, I  
must refer my Reader, if he wants Satisfaction  
in the Matter: For if that will not satisfy  
him, nothing I can say further to the Point will  
signify any Thing at all. It is to me a Wonder  
it should be necessary to say any Thing indeed in  
so plain a Case. For this Method of Proceeding  
with Beginners does so visibly recommend itself  
by its great Easiness, both for Teacher and  
Learner, that it is really surprising the World  
should not long since have hit upon what lies so  
obvious to common Sense; and I should have much  
ado to think any Man could, upon the least Con-  
sideration, fail of being convinced of the Rea-  
sonableness

iv P R E F A C E.

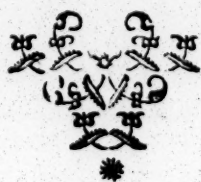
*sonableness and Necessity of it, did I not consider that Prejudice has a strange Influence upon the Minds of Men, and that it has been commonly found somewhat difficult to beat them out of a Road they have been used to. The only Reason I can imagine, why this Method has not been taken long before this, is the Difficulty of Translating any Thing in Latin literally, and at the same Time tolerably into our English Tongue. A Literal Translation, it was thought, would look ridiculous, and bring no great Credit to its Author; and, therefore, no body was willing to stoop to a Piece of Drudgery, how useful and necessary soever, that was not likely to turn much to the Undertaker's Reputation. For we see in the Teaching of other Languages, where the Manner of Expression lies not so cross to that of the English Tongue, but that they will commonly admit of an easy Literal Translation, Translations have been thought necessary, and constantly used.*

*IT is impossible, indeed, Literal Translations should be every where easy, handsome, smooth English; but whoever considers the vast Usefulness of them, and that they are not designed to teach Boys English, but Latin, by informing them in the precise and proper Import of the Words in that Language (which they visibly do, with vastly more Expedition, as well as Ease to both Master and Scholar, than any other Method that can be taken with them); I say, whoever considers this, will not be offended at the Stiffness and Aukwardness of the Language here and there,*

# P R E F A C E.      v

*there, which is unavoidable in this Way of Translation.*

*THE Reader will here find the most comical and diverting Dialogues of Erasmus, published exactly in the same Method with my Corderly: That is to say, the Translation is as Literal as it can well be made, and the Order of the Latin Words altered and accommodated to the English Tongue. All concerned in the Instruction of young Boys in the Latin Tongue cannot but be sensible how much their Progress is retarded by the Difficulty arising from the perplexed intricate Order of the Words in that Language. This is a continual Rub in their Way, that hinders them, at least, to speak within Compass, half in half. This, therefore, I have here removed, that they may not be confounded and discouraged by a Difficulty that occurs almost every where, and which they cannot get over without that continual Assistance which no Master can give them, to keep them constantly doing; or if he could, yet it would be a needless Piece of Drudgery, since it may be saved by this Contrivance.*



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are sold by Messrs. Hawes, Clarke, and Col-  
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E R A S M I.



E R A S M I

## COLLOQUIA SELECTA.

### N A U F R A G I U M.

A. **N**Arras horrenda, est  
*istuc navigare? Deus*  
*prohibeat ne quid-*  
*quam tale veniat un-*  
*quam in mentem.*

B. Imo, quod me-  
moravi hactenus, est  
merus lusus præ his,  
quæ nunc audies.

A. Audivi plus fatis  
malorum. Inhorresco  
te memorante, quasi  
ipse intersim periculo.

B. Imo, acti labo-  
res sunt jucundi mihi.  
Ea nocte quiddam ac-  
cidit quod ex magna  
parte demit spem sa-  
lutis nauclero.

**T**Hou tellest dreadful  
*Things, is that fail-*  
*ing? God forbid that any*  
*such Thing should come ever*  
*into my Mind.*

Nay, what I have related  
hitherto, is mere Play, in  
Comparison of these Things  
which now you shall hear.

I have heard more than  
enough of evils. I tremble  
whilst you relate, as if I my-  
self were present in the Dan-  
ger.

Nay, past Labours are  
pleasant to me. That Night  
something happened, which  
in a great Measure took  
away the Hopes of Safety  
from the Master.

A. Quid

## 2 NAUFRAGIUM.

A. Quid obsecro?      What I pray you?

B. Erat *sublustris* nox, et quidam *enautis* stabat in galea; nam sic vocant, opinor; circumspectans, si videret quam terram. Quædam sphaera ignea cœpit adfister huic; id est tristissimum ostentum nautis, si quando ignis est solitarius, felix cum g mini. Vetusitas credidit hos esse Castorem et Pollucem.

It was a *Moonshine* Night, and one of the *Sailors* stood upon the *Round-Top*; for so they call it, I think; looking about if he could see any Land. A certain *Globe of Fire* began to stand by him; that is a very bad Sign to the *Sailors*, if at any Time the Fire is but one, a happy one when there are two. Antiquity believed these to be *Castor and Pollux*.

A. Quid illis cum nautis, quorum alter fuit eques, alter pugil?

What have they to do with *Sailors*, of which one was a *Horseman*, the other a *Boxer*?

B. Sic visum est poetis. Naucerus, qui assidebat clavo, inquit, Socie, (nam nautæ compellant se mutuo eo nomine) viae ne quod sodalitium claudat tibi latus? Video, respondit ille, et precor ut sit felix. Mox igneus globus delapsus per funes, devolvit se usque ad naucelum.

So it seemed good to the Poets. The Master, who sat at the Helm, says, Comrade, (for Sailors call one another by that Name) do you see what Company covers your Side? I see, answered he, and I wish that it may be lucky. By and by the fiery Globe sliding along the Ropes, rolls itself to the Master.

A. Num

# NAUFRAGIUM. 3

A. Num ille examinatus est metu?

Was he not killed with Fear?

B. Nautæ affuevere monstris. Ibi commoratus paulisper, voluit se per margines totius navis, inde dilapsus per medios foros evanuit. Sub meridiem tempestas cœpit incrudescere magis ac magis. Viddilline Alps unquam?

Sailors are used to strange Things. There staying a little while, it rolled itself along the Edges of the whole Ship, after that slipping through the Middle of the Decks, it vanished away. About Noon the Storm began to rage more and more. Have you seen the Alps ever?

A. Vidi.

I have seen them.

B. Illi montes sunt verrucæ, si conferantur ad undas maris. Quoties tollebamur in altum, licuisset contingere lunam digito. Quoties demittebamur, videbamur ire recta in tartara, terra dehiscente.

Those Mountains are Mole-Hills, if they be compared to the Waves of the Sea. As oft as we were lifted up on high, one might have touched the Moon with a Finger. As oft as we were let down, we seemed to go directly into Hell, the Earth gaping.

A. O infanos qui credunt se mari!

O mad Folks, who trust themselves to the Sea!

B. Nautis luctantibus frustra cum tempestate, tandem nauclerus totus pallens adiit nos.

The Sailors struggling in vain with the Tempest, at length the Master all pale came to us.

A. Is

## 4 N A U F R A G I U M.

A. Is *pallor* præfagit aliquod magnum malum.

That *Paleness* presages some great Evil.

B. Amici, inquit, desi esse dominus meæ navis; venti vicere; reliquum est ut collocemus nostrum spem in Deo; et quisque paret se ad extrema.

Friends, saith he, I have ceased to be Master of my Ship; the Winds have conquered; it remains that we place our Hopes in God; and every one prepare himself for Extremities.

A. O concionem vere Scythicam!

O Speech truly Scythian!

B. Autem in primis, inquit, navis est exoneranda, sic necessitas jubet, durum telum: Præstat consulere vitæ, dispendio rerum, quam interire simul cum rebus. Veritas persuasit: plurima vasa plena preciosis mercibus projecta sunt in mare.

But first, quoth he, the Ship is to be unloaded; so Necessity commands, a hard Weapon: It is better to take Care of Life, with the Loss of Goods, than to perish together with our Goods. Truth persuaded; very many Vessels full of precious Wares were thrown into the Sea.

A. Hoc erat vere facere jacturam.

This was truly to make Loss.

B. Quidam Italus aderat, qui egerat legatum apud regem Scotiæ huic erat scrinium plenum argenteis vasis, annulis, panno, ac fericis vestimentis.

A certain Italian was there, who had been Embassador with the King of Scotland; he had a Box full of silver Vessels, Rings, Cloth, and Silk Cloaths.

A. Nolebat

# N A U F R A G I U M. 5

A. Nolebat *is* decidere *cum mari*?

Would not *he* compound with the Sea?

B. Non, *sed* cupiebat aut perire *cum suis amicis* opibus, aut servari *simul cum illis*; itaque *refragabatur*.

No, *but* he desired either to perish with his beloved Riches, or to be saved together with *them*; therefore he refused.

A Quid dixit nauclerus?

What said the Master?

B. Liceret tibi *per nos*, inquit *ille*, perire *solum cum tuis*; *sed non æquum est*, ut *nos omnes periclitemur* causa tui scrinii, alioque dabimus te precipitem in mare una cum scrinio.

You might for us, quoth he, perish alone with your Things; but it is not fit, that we all should be endangered for the Sake of your Box, otherwise we will throw you headlong into the Sea, together with your Box.

A. Orationem vere nauticam!

A Speech truly Sailor-like!

B. Sic *Italus quoque* fecit jacturam, precans multa mala superis et inferis, quod credidisset suam vitam tam barbaro elemento: paulo post venti facti nihilo mitiores nostris muneribus, rupere funes, disjecere vela.

So the Italian too made Lais, wishing many evil Things to those above and below, that he had trusted his Life to so barbarous an Element: A little after the Winds, made nothing milder by our Presents, broke the Ropes, tore away the Sails.

A. O calamitatem!

O Calamity!

B. Ibi *rursus* nauta adit nos.

There again the Sailor comes to us. A. Con-

## 6 N A U F R A G I U M.

A. Concionaturus?

To make a Speech?

B. Salutat. *Amici*, inquit, *tempus* hortatur ut unusquisque commendet se Deo, ac præparet se morti. Rogatus a quibusdam non imperitis nauticæ rei, ad quot horas crederet se posse tueri navem, negavit se posse polliceri quidquam, sed non posse ultra tres horas.

He salutes us. *Friends*, says he, *the Time* exhorts that every one commend himself to God, and prepare himself for Death. Being asked by some not unskilled in the sailing Business, for how many Hours he believed he could maintain the Ship, he denied that he could promise any Thing, but that he could not above three Hours.

A. Hæc concio erat etiam durior prior.

This Speech was even harder than the former.

B. Ubi lectus est hæc, jubet omnes funes incidi, ac malum incidi ferra, usque ad thecam, cui inferitur, ac devolvi simul cum antennis in mare.

When he had said this, he orders all the Ropes to be cut, and the Malt to be cut with a Saw, close by the Case, into which it is put, and to be tumbled together with the Sail Yards into the Sea.

A. Cur hoc.

Why this?

B. Quia velo sublato aut lacero, erat oneri, non usui; tota spes erat in clavo.

Because the Sail being taken away or torn, it was a Burden, not of Use; all our Hope was in the Helm.

A. Quid interea vectores?

What in the mean time did the Passengers?

B. Ibi

# NAUFRAGIUM. 7

B. Ibi videsses miseram faciem rerum. Nautæ, canentes salve regina, implorabant virginem matrem, appellantes eam stellam maris, reginam cæli, dominam mundi, portam salutis, ac blandientes illi multis aliis titulis, quos sacræ literæ nusquam tribuunt illi.

There you would have seen a miserable Face of Things. The Sailors, singing God save you O Queen, implored the Virgin Mother, calling her the Star of the Sea, the Queen of Heaven, Lady of the World, Harbour of Safety, and flattering her with many other Titles which the Holy Scriptures no where attribute to her.

A. Quid illa cum mari, quæ nunquam navigavit, opinor?

What has she to do with the Sea, who never sailed I believe?

B. Venus olim agebat curam nautarum, quia credebatur nata ex mari; quoniam ea desit curare, virgo mater est suffecta huic matri, non virgini.

Venus formerly took Care of the Sailors, because she was believed to be born of the Sea; because she has ceased to take Care, the Virgin Mother is substituted to this Mother, not a Virgin.

A. Ludis.

You banter.

B. Nonnulli procumbentes in tabulas adorabant mare, effundentes quicquid olei erat in undas, blandientes illi non aliter quam solemus irato principi.

Some falling down upon the Boards worshipped the Sea, pouring whatsoever Oil there was into the Waves, flattering it no otherwise than we use to do an angry Prince.

B

A. Quid

# 8 N A U F R A G I U M.

A. Quid aiebant?

What did they say?

B. O clementissimum mare! O generosissimum mare! O formosissimum mare! mitesce, *ser-va*. Occinebant multa hujusmodi surdo mari.

O most merciful Sea! O most noble Sea! O most rich Sea! grow mild, *save us*. They sung many Things of this kind to the deaf Sea.

A. Ridicula superstitio! Quid alii?

Ridiculous Superstition! what did others?

B. Quidam nihil aliud quam vomebant, plerique nuncupabant vota. Aderat quidam Anglus, qui promittebat aureos montes virgine Walsinghamicæ, si attigisset terram vivus. Alii promittebant multa ligno crucis, quod esset in tali loco, alii rursus quod esset in tali loco. Idem factum est de virgine Maria, quæ regnat in multis locis, et putant votum irritum, nisi exprimas locum.

Some did nothing else than vomit, most put up Vows. There was there a certain Englishman, who promised golden mountains to the Maid of Walsingham, if he touched Land alive. Others promised many Things to the Wood of the Cross, which was in such a Place, others again to that which was in such a Place. The same was done as to the Virgin Mary, who reigns in many Places, and they think the Vow to no Purpose, unless you express the Place.

A. Ridiculum! quasi divi non habitant in cælis.

Ridiculous! as tho' the Saints do not dwell in the Heavens.

B. Erant qui promitterent se fore Car-

There were who promised that they would be *thussanos*.

# NAUFRAGIUM. 9

*thufianos. Erat unus qui polliceretur se aditurum Jacobum, qui habitat Compostella, nudis pedibus et capite, corpore tantum tecto ferrea lorica, ad hæc emendicato cibo.*

*Carthusians. There was one who promised that he would go to James, who dwells at Compostella, bare Foot and Head with his Body only covered with an Iron Coat of Mail, beside this begging his Meat.*

A Nemo memin't Christophori?

Did nobody mention Christopher?

B. Audivi unum non sine risu, qui clara voce, ne non exaudiretur, polliceretur Christophoro, qui est Lutetiae in summo templo, mons verius quam statua, cereum tantum quantus esset ipse. Cum vociferans hæc quantum poterat, inculcaret identidem; qui forte assistebat proximus, notus illi, tetigit eum cubito, ac submonuit, Vide quid pollicearis, etiamsi facias auctionem omnium tuarum rerum, non fueris solvendo. Tum ille inquit voce jam pressiore, videlicet, ne Christophorus exaudiret, Tace, satue; an credis me loqui ex animo? Si semel con-

I heard one not without Laughter, who with a clear Voice, lest he should not be heard, promised Christopher, who is at Paris on the Top of a Church, a Mountain more truly than a Statue, a Wax Candle as big as he was himself. When bawling out this as hard as he could, he inculcated it now and then; he that by Chance stood next, known to him, touched him with his Elbow, and advised him, Have a care what you promise, though you make an Auction of all your Goods you'll not be able to pay. Then he says with a Voice now lower, to wit, lest Christopher should hear, Hold your Tongue, you Fool; do you think I speak from my Heart? If once I touch

B 2 rigero

10 N A U F R A G I U M.

*tigero terram, non daturus sum ei sebaceum candelam.*

Land, I'll not give him a Tallow Candle.

A. O crassum ingenium! suspicor fuisse Batavum.

O gross Wit! I suspect he was a Dutchman.

B. Non, sed erat Zelandus.

No, but he was a Zeland-der.

A. Miror Paulum Apostolum venisse nulli in mentem, qui navigarit ipse olim, et, navi fracta, desilierit in terram, nam is haud ignarus mali didicit succurrere miseris.

I Wonder that Paul the Apostle came into nobody's Mind, who sailed himself formerly, and, the Ship being wreck'd, leaped out upon Land: For he not being ignorant of Evil has learnt to succour the miserable.

B. Erat nulla mentio Pauli.

There was no Mention of Paul.

A. Precabantur interim?

Did they pray in the mean time?

B. Certatim. Alius canebat, salve regina; alius, credo in Deum. Erant qui habebant quasdam peculiare preculas, non dissimiles magicis, adversus pericula.

Hard. One sung, God save you O Queen; another, I believe in God. There were who had some peculiar Prayers, not unlike magical ones, against Dangers.

A. Ut religiosos afflictio facit! Secundis rebus, nec Deus

How religious Affliction makes us! In Prosperity, neither God nor Satan comes  
nec

# N A U F R A G I U M. 11

*nec* divus venit in mentem: *Quid* tu interea? nuncupabas vota nulli divorum? into our Mind: *What* did you in the mean time? Did you make *Vows* to none of the *Saints*?

B. Nequaquam.

Not at all.

A. Cur ita?

Why so?

B. Quia non pascifcor cum divis. Nam quid est aliud quam contractus juxta formulam. Do si facias, aut faciam si facias. Dabo cereum, si enatem; ibo Romam, si serves.

Because I do not bargain with the *Saints*. For what is it else than a *Contract* according to *Form*. I give if you will do, or I will do if you will do. I will give you a *Wax Candle* if I swim out; I will go to *Rome*, if you save me.

A. At implorabas præsidium alicujus divi.

But you implored the *Protection* of some *Saint*.

B. Ne id quidem.

Not that indeed.

A. Quamobrem?

Why?

B. Quia cælum est spatiosum. Si commendare meum salutem cui divo, puta Sancto Petro, qui fortasse audiet primus, quod aſſet oſſio; priusquam ille conveniat Deum, priusquam exponat causam, ego jam pericuro.

Because *Heaven* is spacious. If I recommend my *Safety* to any *Saint* suppose to *Saint Peter*, who perhaps will hear first, because he stands at the *Door*; before he goes to *God*, before he declares my *Case*, I am already ruined.

A. Quid faciebas igitur?

What did you do then?

B 3

B. Adi-

## 12 N A U F R A G I U M.

B. Adibam *recte* patrem *ipsum*, dicens, *Noster pater, qui es in coelis. Nemo divorum audit citius illo, aut donat libentius quod petitur.*

A. Sed *interea* non conscientia reclama-  
bat tibi? *non vereba-  
ris appellare eum pa-  
trem, quem offende-  
ras tot sceleribus?*

B. Ut dicam inge-  
nue, conscientia deter-  
rebat nonnihil; sed  
*mox recipiebam ani-  
mum, cogitans ita  
mecum, est nullus  
pater tam iratus filio,  
quin si videat eum  
periclitantem in tor-  
rente aut lacu, ejiciat  
arreptum capillis in  
ripam. Inter omnes  
nullus agebat se tran-  
quillius quam quæ-  
dam mulier, cui erat  
infantulus in sinu,  
quem lactabat.*

A. Quid illa?

B. Sola nec vocife-  
rebatur, nec flebat,  
nec pollicitabatur:

I went *directly* to the  
Father *himself*, saying,  
Our Father, *which art in  
Heaven. None of the  
Saints hears sooner than he,  
or gives more willingly  
what is asked.*

But *in the mean time*, did  
not your conscience cry  
out against you? *Were you  
not afraid to call him Fa-  
ther whom you had offend-  
ed with so many Crimes?*

That I may speak inge-  
nuously, my Conscience did  
terrify me a little; but  
*by and by* I recovered my  
Courage, thinking *thus*  
with myself: *There is no  
Father so angry with a  
Son, but if he sees him in  
Danger in a Torrent, or  
Lake, he would throw him  
out, taken by the Hair, up-  
on the Bank. Amongst all  
none behaved himself more  
quietly than a certain Wo-  
man, who had a Child in  
her Bosom, which she  
suckled.*

What did *she*?

She alone *neither bawl-  
ed, nor wept, nor promi-  
sed: Only embracing her  
tantum*

*tantum complexit pu-  
ellum, precebatur ta-  
cite. Interea dum  
navis illideretur vado  
subinde, naucleus me-  
tuens ne tota solvere-  
tur, cinxit eam ru-  
dentibus a prora, et  
a puppi.*

A. O misera præ-  
sidia!

B. Interim exoritur  
senex sacrificus, sexa-  
ginta annos natus,  
nomen erat Adamus:  
is abjectis vestibus us-  
que ad indusium, ab-  
jectis etiam creis, et  
calceis, jussit ut om-  
nes pararemus nos iti-  
dem ad natandum.  
Atque ita stans in me-  
dio navis, conciona-  
tus est nobis ex Ger-  
sone quinque verita-  
tes de utilitate confi-  
tendi; hortatus omnes,  
ut quisque præpararet  
se et vitæ et morti.  
Aderat et quidam do-  
minicanus. Confessi  
sunt his qui volebant.

*Child she prayed silently.  
In the mean time, whilst  
the Ship was knocked against  
the Bottom now and then,  
the Master fearing least it  
should be all broke, begirt it  
with Cables at the Head,  
and at the Stern.*

O miserable Helps!

In the mean time starts  
up an aged Priest, sixty  
Years old, his Name was  
Adam: He having cast off  
his Cloaths to his Shirt,  
having cast off likewise his  
Leather Stockings and  
Shoes, bad us all prepare  
ourselves in like Manner  
to swim. And so standing  
in the Middle of the Ship,  
he preached to us out of  
Gerson the five Truths  
concerning the Usefulness of  
Confessing: exhorting all,  
that every one should pre-  
pare himself both for life  
and Death. There was  
present also a certain Domi-  
nican. They confessed to  
these that would.

A. Quid tu?

What did you?

B. Ego videns om-  
nia plena tumultus,

*I seeing all Places full of  
Tumul', confessing silently*  
con-

# 14 N A U F R A G I U M.

*confessus sum tacite Deo, damnans apud eum meam injustitiam, et implorans ejus misericordiam.*

*to God, condemning before him my Unrighteousness, and imploring his Mercy.*

A. Quo migraturus, si periisses sic?

Whither would you have gone, if you had died so?

B. Committebam hoc Deo judici. Nam neque volebam esse judex mei ipsius: tamen quædam bona spes interim habebat meum animum. Dum hæc aguntur, nauta redit ad nos lachrymabundus. Quisque paret se, inquit, nam navis non erit usu nobis ad quartam partem horæ. Nam jam convulsa aliquot locis, hauriebat mare. Paulo post, nauta renunciabat nobis, se videre procul sacram turrim, adhortans ut imploraremus auxilium divi, quisquis esset præses ejus templi. Omnes procumbunt, et orant ignotum divum.

I left this to God my Judge. For neither would I be the Judge of myself: Yet some good Hopes in the mean time possessed my Mind. Whilst these Things are doing, the Sailor returns to us weeping. Let every one prepare himself, says he, for the Ship will not be of Use to us for a fourth Part of an Hour. For now being broke in several Places, it lts in the Sea. A little after, the Sailor tells us, that he saw far off a sacred Turret, advising that we should implore the Assistance of the Saint, who-soever was the President of that Church. All fall down, and pray to the unknown Saint.

A. Si compellassetis nomine, fortasses audisset.

If you had spoke to him by his Name, perhaps he would have heard you.

B. Erat

# NAUFRAGIUM. 15

B. Erat ignotum. It was unknown. In  
Interim *naucerus* the mean time the Ma-  
dirigit *navem* jam ster steers the Ship now  
*laceram*, jam combi torn, now drinking in  
*bentem undas undi-* the Waters on all sides,  
*que*, ac plane dilap- and plainly ready to fall  
*suram*, ni fuisset suc- in Pieces, unless it had  
*cincta* rudentibus, eo been girt with Cables, thi-  
quantum potest. ther as much as he can.

A. Dura conditio A hard Condition of  
rerum. Affairs.

B. Profecti sumus We advanced so far,  
eo, ut incolæ ejus loci that the Inhabitants of  
prospicerent nos pe- that Place saw us in Dan-  
riclitantes; ac pro- ger; and running out in  
currentes *cateruatim* Companies to the Edge  
in extremum littus, of the Shore, with their  
*tugis* sublati, ac ga- Coats lifted up, and Hats  
*leris impositis* in lan- put upon Lances, they  
*ceas*, invitabant ad invited us to them: and  
sefe; ac brachiis jac- with their Arms tossed up  
*tatis* in cœlum, sig- towards Heaven, signified  
nificabant se deplorare that they lamented our  
nostram fortunam. Fortune.

A. Expecto quid I wait to know what  
e venerit. happened.

B. Jam mare occu- Now the Sea had seiz-  
paverat totam navim, ed the whole Ship, that  
ut futuri essemus ni- we were like to be no  
hilo tutiores in navi safer in the Ship than in  
quam in mari. the Sea.

A. Heic confugien- Here you were to fly to  
dum erat ad sacram the holy Anchor.  
anchoram. B. Imo

## 16 NAUFRAGIUM.

B. Imo *ad* miseram. *Nautæ* exonerant *scapham* aqua, ac demittunt in mare. Omnes conantur conjicere se in hanc, nautis reclamantibus magno tumultu, *scapham* non esse capacem tantæ multitudinis; quisque arripet sibi quod posset, ac nataret. Res non patiebantur lenta consilia, alius arripit remum, alius contum, alius alveum, alius situlam, alius tabulam; ac quisque nitentes suo præsidio, committunt se fluctibus.

A. Quid interim accidit illi mulierculæ, quæ sola non ejulabat?

B. Illa pervenit prima omnium ad littus.

A. Qui potuit?

B. Imposueramus eam repandæ tabulæ, et alligaveramus sic, ut non posset facile decidere; dedi-

Nay, to the miserable one. The Sailors empty the Boat of the Water, and let it down into the Sea. All endeavour to throw themselves into it, the Sailors remonstrating against it with great Tumult, that the Boat was not capable of so great a Number; that every one should take to himself what he could and swim. The Thing did not admit slow Counsels; one takes an oar, another a Boat-Hook, another a Sink, another a Bucket, another a Board; and every one resting upon their Security commit themselves to the Waves.

What in the mean time happened to that poor Woman, who alone did not cry out?

She came first of all to the Shore.

How could she?

We had fast her upon a bent Board, and had tied her so, that she could not easily fall off; we gave her a Board in her Hand, which

# NAUFRAGIUM. 17

*mus illi tabellam in manum, qua uteretur vice remi; ac precantes bene, exposuimus in fluctus, protudentes conto, ut abesset a navi, unde erat periculum; illa tenens infantulum læva remigabat dextra.*

*she might use instead of an Oar, and wishing her well. we placed her upon the Waves, thrusting her forward with a Pole, that she might be at a Distance from the Ship, from whence there was Danger: She holding her Child with her left Hand, rowed with her Right.*

A. O virginem!

O stout Lads!

B. Cum jam nihil superesset, quidam avulsit ligneam statuum virginis matris, jam putrem, atque excavatam a foricibus, et complexus eam cœpit natare.

*When now nothing remained one pulled down a wooden Image of the Virgin Mother, now rotten, and hollowed by the Rats, and embracing it, began to swim.*

A. Pervenit scapha incolumis?

Did the Boat get safe?

B. Nulli prius periere.

None were lost sooner.

A. Quo malo fato id factum est?

By what ill Fate happened that?

B. Priusquam posset liberare se a magna navi, subversa est illius vacillatione.

*Before it could deliver itself from the great Ship it was overset by its tottering.*

O male factum! quid tum?

O ill done! what then?

B. Ego

# 18 NAUFRAGIUM.

B. Ego, dum con-  
sulo aliis, pene peri-  
eram.

I, whilst I take Care  
of others had well nigh  
perished.

A. Quo pacto ?

After what Manner ?

B. Quia nihil supe-  
rerat aptum natationi.

Because nothing was left  
fit for swimming.

A. Illic subera fu-  
issent usui.

There Cork would have  
been of Use.

B. In eo articulo  
rerum, maluissem vile  
suber, quam aureum  
candelabrum. Tan-  
dem venit in mentem,  
circumspicienti, de  
ima parte mali; quo-  
niam non poteram exi-  
mere eam solus, ad-  
scisco socium: ambo  
innixi huic committi-  
mus nos mari, sic ut  
ego tenerem dextrum  
cornu, ille laevum.  
Dum jactamur sic,  
ille sacrificus nauti-  
cus contionator inje-  
cit se medium in no-  
stros humeros; autem  
erat ingenti corpore.  
Exclamamus, quis ille  
tertius? is perdet nos  
omnes; ille contra  
inquit placide, sitis  
bono animo, est sat  
spatii, Deus aderit  
nobis.

In that Juncture of Af-  
fairs, I had rather have had  
mean Cork than a Golden  
Candlestick. At last it  
came into my Mind, as I  
was looking about, to think  
of the low Part of the Mast;  
because I could not get it  
out alone, I take a Com-  
panion: We both lean-  
ing upon that, commit  
ourselves to the Sea, so  
that I held the right  
End, he the left. Whilst  
we were tossed about so,  
that Priest, the Sea Chap-  
lain, threw himself in  
the Middle upon our  
Shoulders. And he was of  
a huge Body. We cry out,  
Who's that third? He  
will ruin us all: He, on the  
other hand, says smoothly,  
Be of good Courage, there  
is Room enough, God will  
be with us.

A. Cur

# NAUFRAGIUM. 19

A. Cur ille cæpit esse natator tam sero? Why did he begin to be a Swimmer so late?

B. Imo futurus erat cum Dominicano in scapha? nam omnes deferebant hoc honoris illi; sed quanquam confessi erant invicem in navi, tamen obliti nescio quid circumstantiarum, confitentur rursus in ora navis, et alter imponit manum alteri; interim scapha perit; nam Adamus narravit hæc mihi. Nay, he should have been with the Dominican in the Boat; for all gave this Honour to him; but although they had confessed to one another in the Ship, yet having forgot I do not know what Circumstances, they confess again upon the Edge of the Ship; and one lays his Hand upon the other; in the mean time the Boat is lost; for Adam told this to me.

A. Quid actum est de Dominicano? What became of the Dominican?

B. Is, ut idem narrabat, implorata ope divorum, abjectis vestibus, commisit se nudum natationi. He, as the same told me, having implored the Help of the Saints, having cast off his Cloaths, committed himself naked to Swimming.

A. Quos divos invocabat? What Saints did he invoke?

B. Dominicum, Thomam, Vincentium; Dominick, Thomas, Vincent; but he trusted chiefly in Catharine of Sens.

A. Christus non veniebat illi in mentem? Did not Christ come into his Mind?

C

B. Ita

20 N A U F R A G I U M.

B. Ita *sacrificus*      So the Priest told me.  
narrabat.

A. Enataffet melius, si non abjecisset sacram cucullam; ea deposita, qui potuit Catharina Senensis agnoscere eum? Sed perge narrare de te.      He would have swam out better, if he had not thrown off his holy Cawl: that being put off, how could Catharine of Sens know him? But go on to tell of yourself.

B. Dum volveremur adhuc juxta navim volventem se buc atque illuc arbitrio fluctuum, clavus frangebatur ejus femur, qui tenebat lævum cornu: sic ille revulsus est. Sacrificus precatus illi æternam requiem, successit in locum illius, adhortans me, ut tuerer meum cornu magno animo, ac moverem pedes strenue. Interim potabamus multum falsæ aquæ. Neptunus temperaverat nobis non tantum falsum balneum, sed etiam falsam potionem; quanquam sacrificus monstrabat remedium ei rei.

Whilst we were rowling as yet nigh the Ship, rowling itself hither and thither, at the Pleasure of the Waves, the Helm broke his Thigh, who held the left End: So he was knocked off. The Priest wishing him eternal Rest, succeeded in his Place, advising me, that I should take care of my End with great Courage, and move my Feet strenuously. In the mean time we drank much salt Water. Neptune had mixed for us not only a salt Bath, but also a salt Drink, tho' the Priest shewed a Remedy for that Thing.

A. Quid obsecro?      What I beseech you?

B. Que-

# NAUFRAGIUM. 21.

B. Quoties unda As oft as a Wave met  
occurreret nobis, ille us he opposed the Backside  
opposuit occipitium ore of his Head with his Mouth  
clauso. shut.

A. Narras mibi You tell me of a stout  
frenuum senem. old Fellow.

B. Ubi natantes sic When swimming thus  
aliquamdiu, promo- some Time, we had ad-  
vissemus jam nonni- vanced now something,  
hil, sacrificus quo- the Priest, because he was  
niam erat miræ proce- of wonderful Tallness,  
ritatis, inquit, es de fays, he of good Courage,  
bono animo; sentio I feel the Bottom. I, not  
vadam. Ego, non daring to hope for so  
ausus sperare tantum much Happiness, say, we  
felicitatis, inquam, ab- are further from the  
sumus longius a lit- Shore, than that the Bot-  
tore, quam ut va- tom is to be hoped for.  
dam sit sperandum. Nay, says he, I feel the  
Imo, inquit, sentio Earth with my Feet.  
terram pedibus: est It is, say I, perhaps some  
inquam, fortassis ali- of the Boxes, which the  
quod eserinis, quod Sea has tumbled hither:  
mare devoivit huc: Nay, says he, I perceive  
Imo, inquit, sentio plainly the Earth with the  
plane terram scalpu Scratching of my Toes.  
digitorum. Cum When we had swam as yet  
natassemus adhuc ali- some Time, and he per-  
quamdiu, ac sentiret ceived the Bottom again,  
vadam rursus, tu fac, Do you, saith he, what  
inquit, quod videtur seems to you best to be  
tibi optimum factu done, I give you the whole  
ego cedo tibi totum Mast, and trust myself  
malum, et credo me to the Bottom, and at  
vado, simulque ex- the same Time having wait-  
pectato decessu fluc- ed the going in of the  
C 2 tuum

## 22    N A U F R A G I U M.

tuum, *sequutus est pedibus quanto cursu potuit. Rursus undis accidentibus complexus utrumque genu unaque manu, obnitebatur fluctui, occultans sese sub undis, quemadmodum mergi et anates solent; rursus fluctu, abeunte, promicabat et currebat. Ego videns hoc succedere illi sum imitatus. Stabant in arena, qui fulciebant se adversus impetum undarum, prælongis hastilibus porrectis inter se, robusti viri, et assueti fluctibus, sic ut ultimus porrigeret hastam adnatanti; ea contacta, omnibus recipientibus se ad littus, pertrahabatur tuto in siccum. Aliquot servati sunt hac ope.*

*Waves he followed on his Feet with as great Pace as he could. Again the Waves coming on, embracing both Knees with both Hands, he opposed the Waves, hiding himself under the Water, as your Sea Gulls and Ducks use to do; again the Wave going back, he sprung out and ran. I seeing this succeed with him, imitated it. There stood on the Sand, who propped themselves against the Force of the Waves, with long Poles stretched between them, strong Men, and used to the Waves, so that the last held a Pole to him that swam towards him; that being touched, all betaking themselves to the Shore, he was drawn safely on dry Ground. Some were saved by this Means.*

A. Quot?

How many?

B. Septem. *Verum duo ex his soluti sunt tepore, admoti igni.*

Seven: *But two of these fainted away with the Warmth, being set by the Fire.*

A. Quot eratis in navi?

How many were you in the Ship.

B. Quin-

# NAUFRAGIUM 23

B. Quinquaginta Fifty eight.

oſto.

A. O ſævum mare! ſaltem fuiſſet contentum decimis, quæ ſufficiunt ſacerdotibus; reddidit tam paucos ex tanto numero? O cruel Sea! at leaſt it might have been content with the Tythes, which ſufficed the Priests; did it return ſo few out of ſo great a Number?

B. Ibi experti ſumus incredibilem humanitatem gentis, ſuppeditantis nobis omnia mira alacritate, hoſpiti-um, ignem, cibum, veſtes, viaticum. There we experienced the incredible Humanity of the Nation, furniſhing us with all Things with wonderful Chearfulneſs, Lodging, Fire, Meat, Cloaths, Proviſions for our Way home.

A. Quæ gens erat? What Nation was it?

B. Hollandica. Holland.

A. Nihil humanius iſta, cum tamen cinſta ſit feris nationibus. Non repetes Neptunum poſthac, opinor. There is none more civil than that, tho' yet it be ſurrounded with ſavage Nations. You will not go again to Sea hereafter, I ſuppoſe.

B. Non niſi Deus adiuvet ſanam mentem mihi. Not unleſs God take away my Wits from me.

A. Et ego malim audire tales fabulas quam experiri. And I had rather hear ſuch Stories than know them by Experience.



## D I V E R S O R I A.

A. **C**UR ita visum est ple-  
risque commorari bi-  
dum aut triduum  
Lugduni? Ego ingres-  
sus iter semel, non con-  
quiesco, donec perve-  
nero quo constitui.

**W**HY does it seem  
good to most People  
to stay two Days or three  
at Lyons? I having entered  
upon a Journey once, do not  
rest, 'till I come whither I  
designed.

B. Imo ego admi-  
ror quenquam posse  
avelli illinc.

Nay I wonder that any  
one can be got from thence.

A. Quamobrem  
tandem.

What for at length?

B. Quia illic est  
locus, unde socii Ulyf-  
sis non poterant avelli;  
illic sirenes. Nemo  
tractatur melius suæ  
domi, quam illic in  
pandocheo.

Because there is the Place,  
from whence the Compani-  
ons of Ulysses could not be  
drawn away; there are the  
Sirens. No body is treated  
better at his own Home,  
than there in an Inn.

A. Quid sic?

What is done?

B. Aliqua mulier  
astabat mensæ semper,

Some Women stood by  
the Table always, to divert  
quæ

*quæ exhilararet convivās facetiis ac lepore. Primum materfamilias adibat, quæ salutabat, jubens nos esse hilares, et boni consulere quod apponeretur. Filia succedebat huic, elegans mulier, moribus ac lingua adeo festivis, ut posset exhilarare Catonem ipsum. Nec consabulantur ut cum ignotis hospitibus, sed velut cum olim notis et familiaribus.*

*the Company with wit, and Drollery. First, the good Woman of the House came to us, who saluted us, bidding us be merry, and take in good part what was set before us. The Daughter succeeded her, a neat Woman, of Humour and Tongue so merry, that she might divert Cato himself. Nor do they talk as with unknown Guests, but as with People formerly known to them, and familiar Friends.*

A. Agnosco humanitatem Gallicæ gentis.

I perceive the Civility of the French Nation.

B. Quoniam autem illæ non poterant adesse semper, quod munia domestica essent obeunda, ac reliqui convivæ consalutandi, quædam puella adstabat continenter, instructa ad omnes jocos. Una erat satis excipienda omnium jaculis: hæc sustinebat fabulam, donec filia rediret: nam mater erat natu grandior.

But because they could not be present always, because the Business of the House was to be minded, and the rest of the Guests to be saluted, a certain Girl stood by constantly furnished for all Jest. She alone was sufficient to receive all their Darts: She kept up the Farce, 'till the Daughter returned: For the Mother was elderly.

A. Sed qualis erat apparatus tandem?

But what was your Provision at last? for the  
mam

*nam venter non expletur fabulis.*

*Belly is not filled with Tales.*

B. *Profecto lautus, ut ego mirer illos posse accipere hospites tam vili: rursus convivio peracto, alunt hominem lepidis fabulis, ne quid tædii obrepat. Videbar mihi esse domi non peregre.*

*Truly dainty, that I wonder that they can entertain Guests so cheap: Again the Feast being ended, they treat a Man with pretty Stories, lest any Thing of Weariness should creep upon him. I seemed to myself to be at home, not abroad.*

A. *Quid factum est in cubiculis?*

*What was done in the Chambers?*

B. *Illic aderant aliquot puellæ nusquam non, ridentes, lascivientes, lufitantes: ultro rogabant, si haberemus quid vestium sordidarum, lavabant eas, ac reddebant. Quid multis? videbamus nihil illic præter puellas ac mulieres, nisi in stabulo, quanquam puellæ irrumpebant et huc frequenter Complectuntur abeuntes, ac dimittunt tanto affectu, quasi omnes essent fratres, aut propinquæ cognationis.*

*There were some Girls every where, laughing, wantoning, playing: Of their own accord they asked us, if we had any foul Cloaths, they washed them, and gave us them again. What needs many Words? we saw nothing there besides Girls and Women, but in the Stable, altho' the Girls broke in too hither frequently. They embrace Men departing, and dismiss them with so much Affection, as if they all were their Brothers, or of near Relation.*

A. *Fortassis isti mores decent Gallos:*

*Perhaps these Manners become the French:*

*mores Germaniæ ar-  
rident mihi magis, ut-  
pote masculi.*

*The Manners of Germany  
please me more, as being  
masculine.*

B. Nunquam con-  
tigit mihi videre Ger-  
maniam: quare, quæ-  
so te, ne gravere com-  
memorare, quibus mo-  
dis accipiant hospitem.

It never happened to me  
to see Germany: Where-  
fore, I pray you, do not  
think much to relate after  
what Manner they entertain  
a Guest.

A. Nescio an sit  
ubique eadem ratio  
tractandi: Narrabo  
quod ego vidi. Ne-  
mo salutat advenien-  
tem, ne videantur am-  
bire hospitem. Nam  
existimant id fordium,  
et indignum  
Germanica severitate.  
Ubi inclamaveris diu,  
tandem aliquis profert  
caput per fenestram æ-  
stuarii (nam degunt in  
his fere usque ad æsti-  
vum solstitium) non  
aliter quam testudo  
prospicit e testa. Is  
est rogandus, an liceat  
diversari illic. Si non  
renuit, intelligis locum  
dari: commonstrat  
manu mota, roganti-  
bus ubi sit stabulum.  
Illic licet tibi tractare  
tuum equum tuo mo-  
re, nam nullus famulus

I know not whether  
there be every where the  
same Manner of Treat-  
ment. I will tell what I  
have seen. No body sa-  
lutes a Man upon his  
coming, lest they should  
seem to court a Guest. For  
they think that mean, and  
unworthy of the German  
Gravity. When you have  
called a long Time, at last  
some body puts his Head  
through the Window of a  
Stove (for they live in  
them almost 'till the Sum-  
mer Solstice) no otherwise  
than a Snail looks out of  
its Shell. He is to be ask-  
ed, whether you may inn  
there. If he does not re-  
fuse, you understand a Place  
is allowed you. He shews  
with his Hand moved, to  
those that ask where the Sta-  
ble is. There you may ma-  
nage your Horse after your  
admo-

admovet *manum*. Si *est* celebrius *diversorium*, ibi *famulus* commonstrat *stabulum*, atque *etiam* locum *minime* commodum *equo*. Nam *servat* commodiora *venturis*, præfer-  
tim, *nobilibus*. Si *cau-  
seris* quid, *audis* flat-  
tim *si* non placet,  
*quare* aliud *diversori-  
um*. Præbent *sanum*  
in *urbibus* ære et  
*parce*, nec *vendunt*  
multo *minoris*, quam  
*avenam* ipsam. *Ubi*  
consultum *est equo*,  
commigras *totus* in  
hypocaustum, cum *oc-  
creis*, *sarcinis*, luto.  
*Id est* unum commune  
omnibus.

B. Apud Gallos de-  
signant *cubicula*, ubi  
*exuant* sese, *exter-  
gant*, calefaciant, aut  
quiescant *etiam*, si li-  
beat.

A. Hic *nihil tale*.  
In hypocausto *exuis*  
*ocreas*, *induis* calceos.  
Si vis, *mutas* indusi-  
um; *suspendis* vestes  
*madidas* pluvia *juxta*  
hypocaustum; *ipse*

Manner: For no *Servant*  
puts to a *Hand*. If it be  
a famous *Inn*, there a *Ser-  
vant* shews the *Stable*, and  
also a *Place* not at all con-  
venient for a *Horse*. For  
they keep the more conve-  
nient for those that are to  
come, especially *Noblemen*.  
If you find *Fault* with any  
Thing, you hear presently,  
if it do not please you, seek  
another *Inn*. They afford  
you *Hay* in the *Cities* with  
*Difficulty*, and very sparing-  
ly, nor do they sell it for  
much less than *Oats* them-  
selves. When *Provision* is  
made for your *Horse*, you  
go altogether into a *Stove*,  
with your *Boots*, *Baggage*,  
*Dirt*. That is one common  
to all.

Among the *French* they  
shew *People* *Chambers*,  
where they may strip them-  
selves, wipe, warm them-  
selves, or rest too, if they  
please.

Here's no such Thing. In  
the *Stove* you put off your  
*Boots*, put on *Shoes*. If you  
will, your change your *Shirt*;  
you hang up your *Cloaths*  
wet with *Rain* nigh the  
*Stove*; you place yourself  
admo

admoves te ut sicce-  
ris. *Est et aqua pa-  
rata, si libeat lavare  
manus; sed ita mun-  
da plerumque, ut alia  
aqua sit quærenda ti-  
bi, qua abluas eam lo-  
tionem.*

by it *that* you may be dry.  
*There is also Water ready,  
if you please to wash your  
Hands; but so clean for the  
most part, that other Water  
is to be sought by you, with  
which you may wash off that  
washing.*

B. Laudo viros ef-  
fœminatos nullis deli-  
ciis.

I commend *the Men ef-  
feminated with no Delica-  
cies.*

A. Quod si tu appu-  
leris ad quartam horam  
a meridie, tamen non  
cænabis ante nonam,  
& nonnunquam deci-  
mam.

But *if* you arrive at the  
fourth *Hour* after Noon,  
yet you will not sup be-  
fore the Ninth, and some-  
times the Tenth.

B. Quamobrem?

What for?

A. Apparant nihil,  
nisi videant omnes, ut  
ministretur omnibus  
eadem opera.

They provide *nothing*,  
unless *they see* all, *that* they  
may serve *all* with the same  
Trouble.

B. Quærunt com-  
pendium.

They seek *the shortest  
Way.*

A. Tenes. Itaque  
frequenter octoginta  
aut nonaginta conveni-  
unt in idem hyopcaus-  
tum, pedites, equites,  
negotiatores, nautæ,  
aurigæ, agricolæ, pu-  
eri, faminae, sani,  
agroti.

You have it. *Where-  
fore* frequently eighty or  
ninety meet in the same  
Stove, Footmen, Horse-  
men, Tradesmen, Sailors,  
Coachmen, Husbandmen,  
Boys, Women, sound Folks,  
sick Folks.

B. Istiuc

B. Istuc est vere  
cænobium.

That is really living in  
common.

A. Alius ibi pectit  
caput, alius abstergit  
sudorem, alius repur-  
gat perones aut ocreas,  
alius eructat allium.  
*Quid multis? Est non  
minor confusio ibi lin-  
guarum et personarum  
quam olim in turri  
Babel. Quod si con-  
spexerint quem pere-  
grinæ gentis, qui præ  
se ferat nonnihil dig-  
nitatis cultu, omnes  
sunt intenti in hunc,  
contemplantes oculis  
defixis, quasi aliquod  
novum genus animan-  
tis advectum sit ex  
Africa. Adeo ut post-  
quam accubuerint, ad-  
spiciant continenter,  
vultu reflexo in ter-  
gum; nec dimoveant  
oculos, immemores cibi.*

One there combs his  
Head, another wipes off  
Sweat, another cleans his  
Winter Shoes or Boots, an-  
other belches up Garlick.  
*What needs many Woords?  
There is no less Confusion  
there of Tongues and Per-  
sons, than formerly in the  
Tower of Babel. But if  
they see any one of a so-  
feign Nation, who makes  
Shew of something of Dig-  
nity by his Dress, all are  
intent upon him, viewing  
him with their Eyes fixt,  
as if some new Kind of A-  
nimal was brought out of  
Africa. So that after they  
have sat down, they look  
at him continually, with  
their Face turned back-  
ward: nor do they take  
off their Eyes, being un-  
mindful of their Meat.*

B. Romæ, Lutetiæ,  
ac Venetiæ, nemo mi-  
ratur quidquam,

At Rome, Paris, and  
Venice, no body wonders at  
any thing.

A. Interim est ne-  
fas tibi petere quid-  
quam. Ubi jam est  
multa vespera, nec  
plures expectantur ven-

In the mean time it is  
unlawful for you to call for  
any Thing. When now it is  
far in the Evening, and no  
more are expected to come,

tur,

*turi, senex famulus  
prodit cana barba, ton-  
so capite, torvo vultu,  
sordido vestitu.*

*an old Servant comes out  
with a hoary Beard, shorn  
Head, grim Look, mean  
Cloaths.*

B. Oportebat tales  
esse a poculis Romanis  
Cardinalibus.

*It behoved such to be  
Cup-bearers to the Roman  
Cardinals.*

A. Is circumactis  
oculis, dinumerat taci-  
tus quot sint in hypo-  
causto: quo plures vi-  
det adesse, hoc vehe-  
mentius hypocaustum  
accenditur, etiamsi al-  
liqui sol sit molestus  
assu. Hæc est præci-  
pua pars bonæ tracta-  
tionis, si omnes diffu-  
ant sudore. Si quis  
non assuetus vaporibus,  
aperiat rimam fenest-  
ræ, ne præfocetur,  
protinus audit, claude.  
Si respondeas, Non fe-  
ro, audis, quare igitur  
aliud diverforium.

*He having cast about his  
Eyes, reckons silently how  
many there are in the Stove:  
By how much the more he  
sees present, by so much  
the more violently the Stove  
is heated, altho' otherwise  
the Sun be troublesome by  
his Heat. This is the great-  
est Part of good Treat-  
ment, if all run down with  
Sweat. If any one not ac-  
customed to the Heat, open  
a Chink of a Window, lest  
he be stifled, immediately,  
he hears, shut it. If you  
answer, I cannot endure,  
you hear, seek then another  
Inn.*

B. Atque nihil vide-  
tur periculosius, quam  
tam multos haurire e-  
undem vaporem, max-  
ime corpore resoluta,  
atque heic capere ci-  
bum, et commorari  
complures horas. Nam  
jain omitto alliatos

*But nothing seems more  
dangerous, than that so  
many should take in the  
same Vapour, especially the  
Body being open, and here  
take Meat, and stay se-  
veral Hours. For now  
I omit Garlick Belches,  
and the Blast of the Bel-  
D  
rudus,*

*ruetus, et flatum ventris, putres halitus: Sunt multi qui laborant occultis morbis, et omnis morbus habet suum contagium. Certe plerique habent Hispanicam scabiem, sive, ut quidam vocant, Gallicam, cum sit communis omnium nationum. Opinor esse non multo minus periculi ab his, quam leprosis. Jam tu divina quantum discriminis sit in pestilentia.*

A. *Sunt fortes viri, rident, ac negligunt ista.*

B. *Sed interim sunt fortes pericula multorum.*

A. *Quid facias? sic assueverunt; et est constantis animi non discedere ab institutis.*

B. *Atqui ante viginti quinque annos, nihil erat receptius apud Brabantos, quam publicæ thermæ; ex aunc frigent ubique;*

*ly, stinking Breaths: There are many, who are troubled with secret Diseases, and every Distemper has its Infection. Certainly most have the Spanish Pox, or, as some call it, the French, tho' it be common to all Nations. I think there is not much less Danger from these, than Lepers. Now do you guess, how much Danger there is in the Plague.*

*They are stout Fellows, they laugh at, and neglect those Things.*

*But in the mean Time they are stout at the Hazard of many.*

*What can you do? So they have been used, and it is the Part of a constant Mind not to depart from old Customs.*

*But twenty-five Years ago, nothing was more common amongst the Brabanti, than public Baths; those now are out of Use every where; for the*

*nam*

nam nova scabies docuit nos abstinere.

*new Pox has taught us to abstain.*

A. Sed audi cætera: post ille barbatus Ganymedes redit, ac insternit mensas linteis, quot putat esse satis illi numero. Sed O immortalem Deum! quam non Milesiis! diceres cannabea destructa ex antennis. Nam destinavit ad minimum octo convivas unicuique mensæ. Jam quibus patrius mos est notus, accumbunt, ubi libitum fuerit cuique. Nam est nullum discrimen inter pauperem et divitem, inter herum et servum.

But bear the rest. Afterwards that bearded Ganymede returns, and spreads the Tables with Cloths, as many as he thinks to be sufficient for that Number. But O immortal God! how far from being fine! you would say they were Canvass taken down from the Sail-Yards. For he designed at least eight Guests for every Table. Now they to whom the country Custom is known, sit down where it pleases every one. For there is no Difference betwixt a poor Man and a rich, betwixt a Master and a Servant.

B. Hæc est illa vetus æqualitas, quam nunc tyrannis submovit e vita. Sic opinor Christum vixisse cum Discipulis.

*This is that old Equality, which now Tyranny has removed out of Life. So I believe Christ lived with his Disciples.*

A. Postquam omnes accubuerunt, rursus ille torvus Ganymedes prodit, ac denuo dinumerat sua sodalitia. Max reversus, ap-

After all are sate, again that grim Ganymede comes out, and over again counts his Companies. By and by returning, he sets before each a wooden Dish.  
D 2

*ponit*

*ponit singulis ligneum pinacium, et cochleare factum ex eodem argento, deinde cyathum vitreum, aliquanto post panem: Eum quisque repurgat sibi per otium, dum pultes coquuntur. Ita sedetur nonnunquam ferme spatio horæ.*

**B.** Nullus hospitum efflagitat cibum interim?

**A.** Nullus cui ingentium regionis est notum. Tandem vinum apponitur, bone Deus, quam non fumosum! oportebat sophistas non bibere aliud; tanta est subtilitas et acrimonia. Quod si quis hospes, pecunia oblata privatim, roget ut aliud genus vini paretur aliunde, primum dissimulant, sed eo vultu, quasi interfecturi. Si urges, respondent, hic tot comites et marchiones diversati sunt, neque quisquam questus est de meo vino; si non placet, quære tibi aliud

*and a Spoon made of the same Silver, then a Glass, a little after Bread. That every Man cleans for himself, at his Leisure, whilst the Pulse are boiling. So they sit sometimes almost the Space of an Hour.*

Does none of the Guests call for the Meat in the mean Time.

None to whom the Temper of the Country is known. At length Wine is served up, good God, how far from being tasteless! It behoved Sophisters not to drink any other; such is the Thinness and Sharpness. But if any Guest, Money being offered privately, desires that some other Sort of Wine may be got from somewhere else, at first, they dissemble the Matter, but with that Countenance, as if they would kill you. If you press them, they answer, here so many Earls and Marquisses have lodged, nor did any one complain of my Wine; if do not please, seek

diver-

diversorium; nam habent nobiles suæ gentis solos pro hominibus, et ostentant horum insignia nusquam non. Jam igitur habent of-  
fam quam obijciant latrantis stomacho. Mox disci veniunt magna pompa. Primus ferme habet offas panis madesactas jure carniū, aut si est pisculentus dies, jure leguminum. Deinde aliud jus, post aliquid carniū recotarum, aut salsamentorum recalsactorum. Rursus aliquid pultis, mox aliquid solidioris cibi, donec stomacho probe domito apponant affas carnes, aut elixos pisces, quos non possis contemnere omnino: sed heic sunt parci, et subito tollunt. Hoc pacto temperant convivium, quemadmodum actores fabularum, qui admittunt choros scenis: autem curant ut extremus actus sit optimus.

B. Et hoc est boni poetæ.

for yourself another Inn; for they account the Noblemen of their Nation alone for Men, and they shew their Coats of Arms every where. Now therefore they have a Piece which they may throw to the barking Stomach. By and by the Dishes come in great Pomp. The first commonly has Pieces of Bread soaked in the Broth of Flesh, or if it be a Fish Day, in the Broth of Herbs. After that another Broth, after something of Flesh boiled over again, or Salt Fish warmed again. Again some Pulse, by and by some more solid Meat, 'till the Stomach being well tamed, they set up roasted Flesh, or boiled Fish, which you cannot contemn at all. But here they are sparing, and suddenly take away. After this Manner they mix their Entertainment, as the Actors of Plays, who mix Chorusses with their Scenes; but they take Care that the last Act is the best.

And this is the Part of a good Poet.  
D 3 A. Por-

A. Porro sit placu-  
lum, si quis interim  
dicat, tolle hunc dis-  
cum, nemo vescitur.  
Desidendum est usque  
ad spatium præscrip-  
tum, quod illi meti-  
untur clepsydri, ut o-  
pinor. Tandem ille  
barbatus, aut pandoc-  
heus ipse minimum  
differens a famulis ve-  
stitu, prodit, rogat ec-  
quid animi nobis sit.  
Mox aliquod generosius  
vinum adfertur. Au-  
tem amant eos qui  
bibunt largius, cum  
solvat nihilo plus, qui  
hausserit plurimum vi-  
ni, quam qui mini-  
mum.

B. Ingenium gentis  
mirum.

A. Cum nonnunquam  
sint qui absument plus  
in vino, quam solvant  
pro toto convivio. Sed  
antequam finiam hoc  
convivium, mirum  
dictu, quis strepitus  
ac tumultus vocum sit  
ibi, postquam omnes  
cæperunt incalescere  
potu. Quid multis?  
omnia jurga. Ficti

Moreover it would be a  
heinous Crime, if any one  
in the mean time say, take  
away this Dish, no body  
eats. You must sit 'till the  
Time appointed, which  
they measure with Hour-  
Glasses, as I suppose. At  
last that bearded Fellow,  
or the Inn-keeper himself,  
very little differing from  
the Servants in Cloaths,  
comes out, asks if we have  
a Mind to any Thing. By  
and by some more generous  
Wine is brought. But they  
love those who drink plen-  
tifully, though he pays no  
more, who drinks most  
Wine, than he that drinks  
least.

The Temper of the Na-  
tion is strange.

When sometimes there  
are some who consume more  
in Wine, than they pay  
for the whole Feast. But  
before I end this Entertain-  
ment, it is wonderful to be  
said, what a Noise and  
Confusion of Voices there  
is there, after that all have  
begun to grow warm with  
Drink. What needs many  
Words? all Places are full

more.

*moriones admiscunt se frequenter, quo genere hominum, cum sit nullum magis detestandum, tamen vix credas quantopere Germani delectentur. Illi faciunt cantu, garritu, clamore, sultatione, pulsu, ut hypocaustum videatur corrui- turum. Neque quisquam audit alterum loquentem. At interim videntur sibi vivere suaviter; atque desidendum est illic, volenti nolenti, usque ad multam noctem.*

*of Noise. Pretended Fools thrust in themselves frequently, with which Kind of Men, tho' there be none more detestable, yet you'll scarce believe how much the Germans are delighted. They cause by Singing, Prating, Shouting, Dancing, Thumping, that the Stove seems ready to fall. Nor can any one hear another speaking. But in the mean time they seem to themselves to live sweetly; and you must sit there, willing or unwilling, 'till late at Night.*

B. Nunc tandem absolve convivium; nam me tædet quoque tam prolixi.

Now at last finish the Entertainment; for I am weary too of so large a one.

A. Faciam. Tandem caseo sublato, qui vix placet illis, nisi putris ac scatens ver- mibus, ille barbatus prodit, adferens pina- cium secum, in quo pinxit creta aliquot circulos et semicircu- los, deponit id in mensa, tacitus inte- rim ac tristis, dices quempiam Charontem.

I will do it. At last the Cheese being taken away, which scarce pleases them, unless rotten and full of Maggots, that bearded Fellow comes forth, bring- ing a Trencher with him, in which he hath drawn with Chalk some Circles, and Semi-Circles, he lays that upon the Table, silent in the mean time and sad; you would say he was some

Qui

# 38 DIVERSORIA.

qui agnoscunt p<sup>ic</sup>tu-  
ram, deponunt pecuni-  
am, deinde alius atque  
al us, donec p<sup>ic</sup>nasium  
expleatur. Deinde no-  
tatis qui deposuerunt,  
supputat tacitus; si  
nihil desit, annuit ca-  
pite.

Charen. They who know  
the Picture, lay down their  
Money, then another and  
another, 'till the Trencher  
be filled. Then having ob-  
served those who laid down,  
he reckons silently; if no-  
thing be wanting, he nods  
with his head.

B. Quid si quid  
superfit?

What if any thing be  
over?

A. Fortasse redde-  
ret, et faciunt hoc  
nonnunquam.

Perhaps he would return  
it, and they do this some-  
times.

B. Nemo reclamat  
rationi iniquæ?

Does nobody cry out up-  
on the Reckoning as unjust?

A. Nemo qui sapit,  
nam audiret protinus,  
quid tu es hominis?  
solves nihilo plus quam  
alii.

Nobody that is wise;  
for he would hear forth-  
with, What are you of a  
Man? You shall pay no  
more than others.

B. Narras liberum  
genus hominum.

You tell of a free Kind  
of Men.

A. Quod si quis  
lassus ex itinere, cupiet  
mox a cœna petere  
lectum, jubetur expec-  
tare, donec cæteri quo-  
que eant cubitum.

But if any one, weary  
with his Journey, desires  
presently after Supper to go  
to Bed, he is ordered to  
wait 'till the rest too go  
to Bed.

B. Videor mihi vide-  
re Platoniam urbem.

I seem to myself to see a  
Platonick City.

A. Tum

A. Tum *suus* nidus  
ostenditur cuique, et  
vere nihil aliud quam  
cubiculum; nam ibi  
sunt lecti tantum; et  
nihil præterea, quo uta-  
ris, aut quod fureris.

Then *his* Nest is *shewn*  
to every one, and truly  
*nothing* else than a Bed-  
Chamber; for there are  
Beds only, and *nothing* else  
that you can use, or that  
you can steal.

B. Est *mundities*  
illic?

Is there *Cleanliness*  
there?

A. Eadem quæ in  
convivio, *lintea* lota  
forte ante *sex* menses.

The same as in the Feast,  
*Linen* washed perhaps *six*  
*Months* before.

B. Quid interim fit  
de *equis*?

What in the mean Time  
becomes of the *Horses*?

A. Tractantur ad  
eandam *disciplinam*,  
ad quam *homines*.

They are treated accord-  
ing to the same *Discipline* as  
the *Men*.

B. Sed est eadem  
*tractatus* ubique?

But is there the same  
*Treatment* every where?

A. Alicubi est ci-  
vilior, alicubi durior  
quam narravi; verum  
in genere est talis.

In some Places it is ci-  
viller, in some Places harder  
than I have told you; but  
in general it is such.

B. Quid si ego nunc  
narrem tibi quibus  
modis *hospites* tracten-  
tur in ea parte *Italiae*,  
quam vocant *Longabar-*  
*diam*, rursus in *Hispa-*  
*nia*, deinde in *Anglia*,  
et in *Wallia*? Nam

What if I now tell you  
after what Manner *Guests*  
are treated in that Part  
of Italy, which they call  
*Lombardy*, again in Spain,  
then in England, and in  
Wales? For the *English*  
have partly the French,  
*Angli*

*Angli obtinent partim Gallicos, partim Germanicos mores, ut mixti ex his duabus gentibus. Walli prædicant se aborigines Anglos.*

*partly the German Manners, as being mixed of those two Nations. The Welsh pretend themselves the original English.*

A. Quæso te ut narres, nam nunquam contigit mihi videre eas.

*I pray you that you would tell me, for it never happened to me to see them.*

B. In præsentia non est otium; nam nau-ta jussit adesse ad tertiam horam, nisi vellem relinqui; et habet farcinulam: alias opportunitas dabitur nobis garriendi usque ad satietatem.

*At present there is not Time; for the Sailor ordered me to be with him by the third Hour, unless I would be left, and he has my Baggage: another Time an Opportunity will be given us of prattling to Satisfaction.*





# S P E C T R U M.

A. QUID bonæ rei  
est, quod rides  
tecum tam  
suaviter, quasi nactus  
sis thesaurum?

WHAT good Thing is  
there, that you laugh  
with yourself so sweetly,  
as though you had got a  
Treasure?

B. Tu divinatio non  
aberrat procul a scopo.

Your Guess does not wan-  
der far from the Mark.

A. Annon imper-  
ties sodali quicquid  
boni illuc est?

Will you not impart to  
your Companion whatsoever  
good Thing that is?

B. Imo jam dudum  
optabam quempiam  
dari mihi, in cujus si-  
num effunderem hoc  
gaudium meum.

Nay, some time since I  
was wishing some Body  
might be offered me, into  
whose Bosom I might pour  
out this Joy of mine.

A. Age igitur im-  
perti.

Come then impart it.

B. Audivi modo le-  
pidissimam fabulam  
quam jures esse comi-  
cum figmentum, nisi  
locus, personæ, ac tota

I have heard just now a  
very pretty Story, which  
you would swear was a co-  
mick Fiction, unless the  
Place, the Persons, and the  
res

res *esset* tam nota mihi, quam tu es notus mihi.

whole Affair was as well known to me, as you are known to me.

A. *Gestio audire.*

I long to hear it.

B. *Nostine Polum generum Fauni?*

Do you know Pool the Son-in-Law of Faun?

A. *Maxime.*

Yes.

B. *Is est et auctor et actor hujus fabulae.*

He is both the Author and the Actor of this Play.

A. *Facile crediderim, nam ille possit agere quamvis fabulam, vel absque persona.*

I can easily believe it, for he could act any Play, even without a Vizard.

B. *Sic est. Nosti, opinor praedium quod habet non ita procul a Londino.*

So it is. You know, I fancy the Estate which he has not so far from London.

A. *Phy! compotavimus illic saepe.*

Pugh! We have drunk together there often.

B. *Agnoscis igitur viam septam utrinque arboribus digestis pari intervallo.*

You know therefore the Way hedged in on both Sides with Trees placed at an equal Distance.

B. *Ad laevam partem aedium, fere altero jactu balistae.*

On the left Side of the House, almost two Bowshots off.

B. *Tenes. Alterum latus viae habet siccum*

You have it. One Side of the Way has a dry  
Alve-

*alveum obfitum dumis  
et veribus; e ponti-  
culo est iter in plani-  
tatem.*

*Ditch set with Thorns and  
Briars; over the Bridge.  
there is a Way into a Plain.*

A. Memini.

I remember.

*B. Jampridem va-  
gabatur rumor, ac  
fabula per rusticos ejus  
loci, spectrum obver-  
sari juxta hunc pon-  
ticulum, cujus mise-  
randi ejulatus exaudi-  
rentur subinde: suspi-  
cabantur esse animam  
cujuspiam quæ tor-  
queretur diris crucia-  
tibus.*

*Some Time ago there  
went a Report, and a Story,  
amongst the Country Peo-  
ple of that Place, that a  
Spirit haunted nigh this  
Bridge, whose miserable  
Howlings were heard now  
and then: They suspected  
that it was the Soul of  
some Man which was tor-  
tured with direful Tor-  
ments.*

A. Quis erat auc-  
tor istius rumoris?

*Who was the Author of  
that Report?*

B. Quis nisi Polus?  
*Præstruxerat hoc pro-  
æmium suæ fabulæ.*

*Who but Pool? He had  
prepared this Prologue for  
his Play.*

A. Quid venit ista  
in mentem ut confin-  
geret ista?

*What came into his Mind  
to invent those Things?*

B. Nescio, nisi quia  
ingenium hominis est  
sic; gaudet ludere  
sultitiam populi com-  
mentis hujusmodi:  
Dicam quid designarit  
nuper hujus generis.

*I know not, unless be-  
cause the Humour of the  
Man is so; he loves to  
play upon the Folly of the  
People with Inventions of  
this Kind. I will tell you  
what he contrived lately*  
E *Ali-*

*Aliquammulti equitabamus Richmondum, inter quos erant, quos tu diceres cordatos viros. Cælum erat mire serenum, nec suffuscatum usquam ulla nubecula. Ibi Polus oculis intentis in cælum signavit totam faciem et scapulas imagine crucis, et vultu composito ad stuporem, ita dixit secum, Immortalem Deum! quid ego video? Rogantibus qui equitabant proxime, quid videret, rursus obsignans se majore cruce, clementissimus Deus avertat hoc ostentum, inquit. Cum instarent cupiditate cognoscendi, ille defixis oculis in Cælum, ac demonstrans locum cæli digito, inquit, nonne videtis immannem draconem, armatum igneis cornibus, cauda retorta in circulum? Cum negarent se videre, atque ille jussisset, intenderent oculos, ac subinde demonstraret locum, tandem unus quispiam*

*of this Sort. A good many of us were riding to Richmond, amongst whom there were some whom you would call prudent Men. The Sky was wonderfully clear, nor overcast any where with any little Cloud. There Pool with his Eyes directed towards Heaven marked all his Face and Shoulder-Blades with the Sign of the Cross, and with a Countenance composed to Astonishment, said thus with himself, Immortal God! What do I see? They asking who rode next, what he saw, again signing himself with a greater Cross, the most merciful God avert this Omen, says he. When they urged him out of a Desire of knowing he having fixed his Eyes upon Heaven, and shewing the Place of the Heaven with his Finger, says, Do you not see a huge Dragon, armed with fiery Horns, with his Tail turned up into a Circle? When they denied that they saw it, and he bad them direct their Eyes, and now and then shewed them the Place, at last some one, lest*

ne  
oc  
se  
un  
ter  
na  
den  
per  
tis  
bic  
tot  
por  
Mi  
tun  
ada  
dee  
terp  
oste  
Ile  
rat  
ebar  
cum  
  
um  
ad  
  
B  
quic  
dos  
dum  
quib  
pell  
res,  
acci  
roch  
illic  
batu  
ne

ne videretur parum oculatus, affirmavit se quique videre: unus item atque alter imitatus est hunc; nam pudebat non videre quod esset tam perspicuum. Quid multis? intra triduum hic rumor pervaserat totam Angliam, tale portentum apparuisse. Mirum autem quantum popularis fama addidit fabulæ. Nec deerant qui serio interpretarentur quid ostentum vellet sibi. Ille qui commentus fuerat argumentum, fruebatur horum stultitia cum magna voluptate.

A. Agnosco ingenium hominis; sed redi ad spectrum.

B. Interea divertit quidam Faunus sacerdos ad Polum commodum, ex eorum genere, quibus non satis est appellari Latini regulares, nisi idem cognomen accinatur Græce, parochus vicini oppidi illic alicunde. Is videbatur sibi non vulgari-

he should seem bad sighted, affirmed that he too saw it: One likewise and another imitated him: for they were ashamed not to see what was so plain. What needs many Words? Within three Days this Report had gone through all England, that such a Monster had appeared. But it's wonderful how much popular Fame added to the Story. Nor were there wanting some who in earnest interpreted what this Prodigy meant. He who had invented the Matter, enjoyed their Folly with great Pleasure.

I know the Temper of the Man; but return to the Apparition.

In the mean time comes one Faun a Priest of Poul very opportunely, of their Kind, to whom it is not enough to be called in Latin Regulars, unless the same Surname be sung to them in Greek, a Parson of a neighbouring Town thereabouts. He seemed to himself not to be vulgar-

ter sapere, præsertim  
in sacris rebus.

ly wise, especially in holy  
Things.

A. Intelligo, auctor  
fabulæ repertus est,

I understand, an Author  
of the Play was found.

B. Super cœnam  
sermo ortus est de ru-  
more spectri, cum Po-  
lus sentiret hunc ru-  
morem non solum au-  
ditum esse Fauno, ve-  
rum etiam creditum,  
cœpit obtestari homi-  
nem, ut doctus ac pi-  
us vir succurreret ani-  
mule patienti tam di-  
ra; et si quid dubitas,  
inquit, explora rem,  
abambula ad decimam  
juxta illum ponticu-  
um, et audies mise-  
rum ejulatum, adjun-  
ge tibi quem voles co-  
mitem, ita audies et  
tutior et certius.

At Supper a Discourse a-  
rose about the Report of the  
Apparition, when Pool per-  
ceived that this Report not  
only had been heard by  
Faun, but was also believed,  
he began to beseech the  
Man, that he being a learn-  
ed and godly Man, would  
succour the poor Soul suffer-  
ing such dreadful Things:  
and if you doubt at all. I say  
he, examine the Matter,  
walk about Ten nigh that  
Bridge, and you will hear  
miserable Howling, take to  
you whom you will as a  
Companion, so you will  
hear both more safe and  
more certainly.

A. Quid deinde?

What then?

B. Cœna peracta,  
Polus ex more abiit ve-  
na um, aut occupatum.  
Faunus obambulans  
cum jam tenebræ sus-  
tulissent certum judi-  
cium de rebus, tandem  
audivit miserandos ge-  
mitus. Hos artifex

Supper being ended, Pool  
according to his Custom, goes  
a hunting, or a fowling.  
Faun walking when now  
the Darkness had taken a-  
way a certain Judgement of  
Things, at length he hears  
miserable Groans. These  
the Artist Pool feigned won-  
dered at.

Polus

*Polus effingebat mire, abditus illic in vepreto, fictili olla adhibita ad id; quo vox reddita e cavo sonaret quiddam lugubrius.*

*derfully, being hid there in a bushy Place, an earthen Pot being used for that Purpose? that the Voice being returned from the Hollow, might sound something more mournfully.*

A. *Hæc fabula, ut video, vincit phasma Menandri.*

This *Farce* as far as I see, exceeds the *Apparition* of Menander.

B. *Dices isthuc magis, si audieris totam. Faunus recepit se domum, cupiens narrare quid audisset. Polus antevenerat jam alia compendiaria via. Ibi Faunus narrat Polo, quod erat actum, et affingit aliquid etiam, quo res esset admirabilior.*

You will say *that* the more, *if* you hear the whole. Faun got him Home, desiring to tell what he had heard. Pool had got before already by another short Way. There Faun tells Pool, what had been done, and invents something too, that the Thing might be more wonderful.

A. *Poterat Polus interim tenere risum?*

Could Pool in the mean Time hold from Laughing?

B. *Illene! Habet vultum in manu. Dixisses rem agi serio. Tandem Faunus Polo obtestante vehementer, suscepit negotium exorcismi, et agit totam eam noctem insomnem, dum despicit quibus modis aggredere*

He! He has his Countenance in his Hand. You would have said that the Thing was doing in earnest. At last Faun, Pool beseeching him very much, undertook the Business of Exorcism and he spends all that Night without Sleep, whilst he considers which

rem tuto, nam misere  
metuebat sibi quoque.  
Primum itaque effica-  
cissimi exorcismi con-  
gesti sunt, et nonnulli  
novi additi per viscera  
beatæ Mariæ, per os-  
sa beatæ Werenfridæ.  
Deinde locus delictus  
est planitie vicina  
vepreto, unde vox ex-  
audi batur. Satis am-  
plius circulus circum-  
ductus est, qui habe-  
ret crebras cruces, va-  
riosque notulas: hæc  
omnia peregebantur  
conceptis verbis. In-  
gens vas plenum con-  
secratæ aquæ adhibi-  
tum est. Sacra stola,  
quam vocant, addita  
est in collum, unde  
pendebat initium E-  
vangeliæ secundum Jo-  
annem. Habebat in  
loculiscerulam solitam  
consecrari quotannis a  
Romano pontifice, quæ  
dicitur vulgo, Ag-  
nus Dei. His armis  
clim muniebat se ad-  
versus noxios dæmo-  
nes, priusquam cucul-  
la Francisci cœpit es-  
se formidabilis illis.  
Omnia hæc procurata  
sunt, ne si esset ma-

way he might attempt the  
Thing safely, for he was  
miserably afraid of him-  
self too. First then the  
most effectual Exorcisms  
were got together, and  
some new ones added, by  
the Bowels of blessed Ma-  
ry, by the Bones of blessed  
Werenfred. Then a Place  
was chosen in the Plain  
nigh the bushy Place, from  
whence the Voice was  
heard. A good large Cir-  
cle was drawn, which had  
many Crosses, and divers  
Marks: All these Things  
were done with a Form of  
Words. A huge Vessel full  
of holy Water, was made  
use of: A holy Gown, as  
they call it, was put over  
his Neck, from whence  
hung the Beginning of the  
Gospel according to John.  
He had in his Pocket a  
Bit of Wax used to be con-  
secrated every Year by the  
Roman Pontiff, which is  
called commonly the Lamb  
of God. With these Arms  
formerly they fortified  
themselves against mischie-  
vous Dæmons, before the  
Hood of Francis begun to  
be terrible to them. All  
these Things were provi-  
ded, lest, if it should be  
lus

Ius spiritus, faceret impetum in exorcistam. Nec tamen ausus est committere se solum circulo, sed decretum est alterum sacerdotem adhibendum esse. Ibi Polus metuens, ne, si nasutior esset adjunctus, mysterium fabulæ prodertur, adjungit quendam parochum ex vicinia, cui operit totam rem; nam sic actio fabulæ postulabat, et erat is qui non abhorreret a tali ludo. Postridie, omnibus rebus paratis rite, sub decimam horam Faunus cum parochio ingreditur circulum. Polus, qui præcessaret, gemit miserabiliter e vepreto. Faunus auspicatur exorcismum. Interim Polus subducit se clam pertenebras, in proximam villam. Illinc adducit aliam personam fabulæ, nam non poterat agi ni per multos.

an evil Spirit, it should make an Attack upon the Exorcist. Neither yet durst he trust himself alone in the Circles, but it was determined that another Priest should be employed. There Pool fearing, lest, if a cunninger Man was joined with them, the Mystery of the Farce should be betrayed, joins to him a certain Parson of the neighbourhood, to whom he discloses the whole Matter; for so the Acting of the Farce required, and he was one that was not averse to such Sport, The Day after, all Things being prepared rightly, about the Tenth Hour Faun with the Parson enters the Circle. Pool, who had gone before, groans miserably out of the bushy Place. Faun begins the Exorcism. In the mean time Pool withdraws himself privately in the Dark, into the next Village. Thence he brings another Actor of the Play; for it could not be acted but by many.

A. Quid faciunt?

What do they?

B. Conscendunt nigros equos, ferunt

They mount black Horses; they carry covered Fire occul-

occultum ignem secum ubi non abessent procul a circulo, ostentant ignem, quo metu abigerent Faunum e circulo.

with them, when they were not far from the Circle, they shew their Fire, that by Fear they might drive Faun out of the Circle.

A. Quantum operæ sumpsit ille Polus, ut falleret !

How much Pains took that Pool, that he might deceive !

B. Sic homo est. Verum ea res prope-modum cesserat pessime illis.

So the Man is. But that Thing had well nigh fallen out very badly for them.

A. Qui sic ?

How so ?

B. Nam equi conternati igne subito prolato, parum absuit quin præcipitarent et te, et sessores. Habes primum actum fabulæ. Ubi redditum est in colloquium, Polus, velut ignarus omnium, rogat quid esset actum. Ibi Faunus narrat duos teterrimos Dæmonos conspectos sibi, in nigris equis, igneis oculis, ac spirantes ignem naribus, qui tentassent ingredi circulum, verum abactos in malam rem efficacibus verbis. Cum animus accreviss-

For the Horses being frightened with the Fire suddenly produced, had like to have thrown both themselves, and their Riders. You have the first Act of the Play. When they returned to confer together, Pool, as if ignorant of all Things, asks what had been done. There Faun tells him that two very ugly Devils had been seen by him, upon black Horses, with fiery Eyes, and breathing Fire out of their Noses, who had tried to enter the Circle, but were driven away with a Vengeance by powerful Words. When

set

*set Fauno his rebus, die postero rediit in circulum cum summo apparatu: cumque provocasset Spectrum multis obtestationibus, Polus rursus cum collega ostendit se procul ex atris equis, horrendo fremitu, quasi cuperent irrumpere circulum.*

*Courage grew upon Faun by these Things, the Day following he returned into the Circle with his utmost Furniture. And when he had called out the Spirit with many Entreaties, Pool again with his Colleague shewed himself at a Distance from black Horses, with a horrid muttering Noise, as if they desired to break into the Circle.*

A. Habebant nihil

Had they nothing of Fire?

B. Nihil, nam id cessaret male. Sed audi aliud commentum. Ducebant longum funem; eo tracto leviter per humum, dum uterque proripit se hinc atque hinc, velut ab acti exorcismis Fauni, provolvunt in terram utrumque sacerdotem, una cum vase quod habebant plenum sacro aquæ.

Nothing, for that fell out badly. But hear another Invention. They took a long Rope; that being drawn lightly along the Ground, whilst each throws himself out on this Side and that Side, as if driven away by the Conjuring of Faun, they tumbled down upon the Ground both Priests, together with the Tub which they had full of holy Water.

A. Parochus tulit hoc præmii pro sua actione?

Did the Parson get this Reward for his acting his part?

B. Tulit, et tamen maluit perpeti hoc,

He did get it, and yet he chose rather to suffer this, quam

quam *deferere* fabulam *cœptam*. His *gestis* ita, ubi *reditum* est *ad colloquium*, Faunus *deprædicat* : *pud Polum in quanto periculo fuisset*, et quam *fortiter profligasset* utrumque *cacodemonem* suis verbis ; *jamque conserperat certam fiduciam, esse nullum dæmonem tam noxium, aut impudentem, qui posset irrumperè circulum.*

A. Ille Faunus non multum abest a fatuo.

B. Audisti nihil adhuc. *Fabula progressa hujusque commodum supervenit Poli gener, nam duxerat ejus natu maximam filiam, juvenis, ut scis, mire festivo ingenio.*

A. Scio, nec abhorrens ab hujusmodi jocis.

B. Abhorrens ! ille defereret nullum non vadimonium, si talis fabula esset vel spec-

than to forsake the Play began. These Things being done thus, when they returned to the Conference, Faun tells to Pool in how great Danger he had been, and how stoutly he had put to flight both the Devils with his Words ; and now he had conceived a certain Assurance that there was no Devil so mischievous, or impudent, who could break into the Circle.

That Faun is not far removed from a Fool.

You have heard nothing as yet. The Play being advanced thus far, in good Time comes in Pool's Son-in-Law, for he had married his eldest Daughter, a young Man, as you know, of a wonderful merry Humour.

I know, nor averse to such Jest.

Averse ! he would forsake any Bail, if such a Play was either to be seen, or to be acted. The Father-  
tanda,

tanda, *vel agenda*. Socer denarrat omnem rem huic; atque delegat ei partes, ut agat animam. Sumet ornatum, ac lubens convolvit se linteo, quem admodum funera solent apud nos. Habet vivam prunam in testa, quæ per linteum reddebat spaciem incendii. Sub noctem itum est ad locum ubi hæc fabula agebatur. Miri gemitus audiuntur. Faunus expedit omnes exorcismos. Tandem anima ostendit sese procul intra vepretum, subinde ostentans ignem, ac suspirans misere. Cum Faunus obtestaretur hanc, ut eloqueretur quisnam esset, Polus profiliit subito e vepreto, ornatu cacodæmonis, fictoque fremitu, inquit, est tibi nihil juris in hanc animam, est mea, ac subinde procurrit usque ad oram circuli, veluti facturus impetum in exorcistam: moxque velut submotus *ve. bis* exorcismi,

*in Law* tells all the Matter to him, and appoints him his Part, that he may act the Soul. He takes his Dress, and willingly wraps himself in a Sheet, as dead Bodies used to be with us. He has a live Coal in a Shell, which through the Sheet made an Appearance of Fire. At Night they went to the Place where this Play was acted. Wonderful Groans are heard. Faun makes ready all his Exorcisms. At length the Soul shews itself a great Way off within the bushy Place, now and then shewing the Fire, and groaning miserably. When Faun besought it, that it would declare who it was. Pool jumped suddenly out of the bushy Place in the Dress of a Devil, and with a feigned muttering Noise, says, You have no Right to this Soul, it is mine; and now and then he runs up to the Edge of the Circle, as if he would make an Attack upon the Conjurer: And by and by as if beat off by the Words of the Conjurament, and the Virtue of the holy Water, which he sprinkled upon him in great Plenty,

et vi sacræ aquæ, quam asperxit illi multam, retrocessit. Tandem pædagogo dæmone abactō, nascitur dialogismus Fauni cum anima. Respondit percunctanti et obtestanti se esse animam Christiani hominis. Rogato quo nomine vocaretur, respondit, Faunus: Faunus, inquit, idem est mihi nomen, jamque res cœpit esse cordi illi magis ex communi nomine, ut Faunus liberaret Faunum. Cum Faunus percontaretur multa, ne diutina confabulatio proderet fucum, anima subducebat sese, negans esse fas sibi colloqui diutius, quod tempus urgeret, quo cogeretur abire, quo liberet pædagogo dæmoni: tamen pollicita est se redituram postridie, hora qua esset fas. Rursus convenitur in Poliædibus, qui erat choragus fabulæ. Ibi exorcista denarret quid esset gestum, admentiens nonnulla etiam, quæ tamen per-

he drew off. At length the Pædagogue Devil being driven away, begins a Dialogue of Faun's with the Soul. It answered him asking and beseeching, that it was the Soul of a Christian Man. Being asked by what Name it was called, it answered, Faun: Faun, says he the same is my Name; and now the Thing begun to please him more because of their common Name, that Faun might deliver Faun. When Faun asked many Things, lest a long Discourse should betray the Roguery, the Soul withdrew itself, denying that it was lawful for him to talk longer, because the Time was at hand, when he should be obliged to go, whither it pleased the Pedagogue Devil: Yet he promised that he would return the Day after, at the Hour when it should be lawful. Again they meet in Pool's House, who was the Furnisher of the Play. There the Conjurer tells what was done, lying in some Things too, which yet he persuaded himself to be true, so much he favoured the Business which was doing. Now this was suade-

suadebat sibi esse vera adeo favebat negotio quod agebatur. Jam hoc compertum erat, scilicet, esse Christianam animam quæ vexaretur diris cruciatibus sub inclementissimo dæmone. Huc omnis conatus intenditur. Verum, quiddam ridiculum accidit in proximo exorcismo.

A. Obsecro quidnam?

B. Cum Faunus evocasset animam, Polus, qui agebat dæmonem, affiliit prorsus sic, quasi irrupturus intra circulum, cumque Faunus pugnaret exorcismis, et aspergeret multam vim aquæ; tandem dæmon exclamat se ne facere omnia ista quidem pili; inquit, habuisti rem cum puella, es mei juris. Cum Polus diceret id joco, tamen forte fortuna visusest dixisse verum: nam exorcista tactus hoc dicto, illicocepit se in centrum circuli, et immussavit

found out, to wit, that it was a Christian Soul, which was plagued with dreadful Torments, under a most unmerciful Devil. To this all his Endeavour is directed. But a certain comical Thing happened in the next conjuring Bout.

I beseech you what?

When Faun had called out the Soul, Pool, who acted the Devil, leaped up just so, as if he would break within the Circle, and when Faun fought by Conjuratation, and sprinkled on him a vast Quantity of Water; at last the Devil cries out that he did not value all those Things so much as a Hair; quoth he, thou hast had Dealings with a Girl, thou art a Part of my Right. Tho' Pool said that in Jest, yet by good Fortune he seemed to have said the Truth: For the Conjuror being struck with this Saying, presently betook himself into the Centre of the Circle, and mut-

F nescio

*nescio quid in aurem  
parochi. Polus senti-  
ens id recepit sese, ne  
audiret quid, quod non  
esset fas audire.*

*I know not what in  
the Ear to the Parson.  
Pool perceiving that, with-  
drew himself, lest he should  
hear any Thing, which it  
was not lawful to hear.*

A. Sane Polus age-  
bat religiosum et mode-  
stum dæmonem.

Truly Pool acted the re-  
ligious and modest Devil.

B. Sic est. Actio  
poterat reprehendi,  
quod parum meminisset  
decori. Tamen  
exaudivit vocem pa-  
rochi indicentis satis-  
factionem.

So it is. The Action  
might be blamed, because  
he little regarded Decency.  
Yet he overheard the Voice  
of the Parson appointing  
Satisfaction.

A. Quam?

What?

B. Ut diceret Do-  
minicam precationem  
ter. Ex hoc conjici-  
ebat habuisse rem ter  
eadem nocte.

That he should say the  
Lord's Prayer thrice. By  
this he guessed that he had  
had Dealings thrice the  
same Night.

A. Hoc sane ille  
regularis præter re-  
gulam.

This truly that Regular  
did besides his Rule.

B. Sunt homines, et  
erat humanus lapsus.

They are Men, and it  
was a human Failing.

A. Perge, quid de-  
inde factum?

Go on, what then was  
done?

B. Jam Faunus redit ferocior ad oram circuli, et ultro provocat dæmonem; at ille jam timidior refugiebat, inquiens, fefellisti me, si sapuissē, non monuissē te. Hoc est persusum multis, quæ confessus sis semel sacerdoti, esse prorsus abolita e memoria dæmonis, ne possit opprobare.

A. Narras plane ridiculum jocum.

B. Sed ut finiam fabulam aliquando, colloquium habitum est cum anima in hunc modum aliquot diebus. Summa evasit huc. Illa respondit exorcistæ roganti, num posset quæ vialiberari ac cruciatu, posse si pecunia quam reliquisset partam fraude, restitueretur. Ibi Faunus inquit, quid si dispensaretur in pios usus per bonos viros? Respondit ut hoc profuturum. Heic exorcista exhilaratus percunctatus est summa diligentia, quanta sum-

Now Faun returns more fierce to the Edge of the Circle, and of his own accord, challenges the Devil; but he now being more timorous ran away, saying, thou hast deceived me, if I had been wise, I should not have told thee. This is believed by many, what you confess once to the Priest is quite wiped out of the Memory of the Devil, that he cannot upbraid you.

You tell me a very comical Jest.

But that I may finish the Story at last, a Conference was held with the Soul in this manner for some Days. The Upshot came to this. It answered the Conjuror asking whether it could any Way be delivered from Torment, that it might, if the Money which it had left, got by Cheating, should be restored. Upon that Faun says, what if it should be disposed of to pious Uses by good Men? It answered that that also would do Good. Here the Exorcist being rejoyced, enquired with the greatest Diligence, how

*ma* effet. *Il*la dixit *ingentem*, quod erat bonum et commodum *illi*. Indicavit et locum, sed procul diffinitum, ubi hic thesaurus esset depositus. Prescripsit in quos usus vellet impendi.

great the Sum was. It said a huge one, which was good and convenient for him. It discovered also the Place, but a great Way distant, where this Treasure was hid in the Earth. It prescribed for what Uses it would have it laid out.

A. In quos ?

For what ?

B. Ut tres suscipere peregrinationem, unus quorum adiret limina Petri, alter iret salutatum Jacobum Compostellanum; tertius oscularetur pectinem Jesu, qui est Treviris. Deinde magnavis psalteriorum et missarum perageretur per aliquot monasteria. Quod superesset, ipse dispensaret pro suo arbitratu. Jam totus animus Fauni erat in Thesauro. Devorarat illum toto pectore.

That three should undertake a Pilgrimage, one of which should go to the Thresholds of Peter, another should go to salute James of Compostella; a third should kiss the Comb of Jesus, which is at Triers. Then a great Quantity of Psalms and Masses should be performed through some Monasteries. What remained he might dispose of according to his Pleasure. Now the whole Soul of Faun was in the Treasure. He had devoured it with his whole Breast.

A. Est vulgaris morbus, quanquam sacerdotes peculiariter male audiunt hoc nomen.

It is a common Disease; tho' Priests peculiarly have an ill Report upon this Account.

B. Ubi

B. Ubi nihil omis-  
sum esset, quod per-  
tineret ad negotium  
pecuniæ, exorcista  
submonitus a Polo,  
cœpit percunctari ani-  
mam de alcumistica,  
deque magia. Et ani-  
ma respondit quædam  
ad hæc pro tempore;  
cæterum pollicita se  
indicaturum plura, si-  
mulatque liberata fu-  
isset illius opera a pæ-  
dagogo dæmone. Sit  
hic, si videtur, tertius  
actus fabulæ. In quar-  
to Faunus cœpit præ-  
dicare hanc prodigio-  
sam rem ubique serio,  
crepare nihil aliud in  
colloquiis, inconvivi-  
is, polliceri quædam  
magnifica monasteriis,  
et loquebatur jam nihil  
omnino humile. Adit  
locum, reperit signa,  
tamen non ausus est  
effodere thesaurum,  
quod anima iniecisset  
scrupulum, facturum  
ingenti periculo, si  
thesaurus attingere-  
tur, priusquam missæ  
peractæ essent. Jam  
fuscus subolebat multis  
nascentioribus. Cum ta-  
men ille nusquam non

When nothing had been  
omitted, that appertained  
to the Business of the Mo-  
ney, the Conjuror being put  
in Mind of it by Pool, be-  
gun to ask the Soul about  
the Alcumistick Art, and of  
Magick. And the Soul an-  
swered some Things to that  
for that Time; but pro-  
mised that it would disco-  
ver more, as soon as it was  
delivered by his Means  
from the Pedagogue De-  
vil. Let this be, if it  
seems good, the third Act  
of the Play. In the fourth  
Faun begun to tell of this  
prodigious Thing every where  
in earnest, to talk of no-  
thing else in Company, in  
Feasts, to promise some  
mighty Matters to the Mo-  
nasteries, and he spoke of  
now nothing at all mean.  
He goes to the Place, finds  
the Marks, yet he durst not  
dig up the Treasure, because  
the Soul had thrown in a  
Scruple, that he would do  
it with great Danger, if the  
Treasure should be touched,  
before the Masses were per-  
formed. Now the Rogue-  
ry was smelt out by many  
more cunning People. When  
notwithstanding he every  
where published his Folly;  
F3 le-

*deprædicaret suam  
stultitiam, admonitus  
est etiam ab amicis,  
præsertim ab abbate  
suo, ne daret diversum  
specimen de se omnibus,  
qui hæcenus habitus  
esset prudens vir. Ta-  
men ille potuit com-  
moveri nullius oratio-  
ne, quo minus crede-  
ret rem esse seriam:  
et hæc imaginatio oc-  
cubavit animum ho-  
minis adeo penitus,  
ut somniaret nihil, lo-  
queretur nihil, præter  
spectra et malos ge-  
nios. Habitus mentis  
abierat in ipsam fa-  
ciem, quæ sic palle-  
bat, erat sic extenuata,  
sic dejecta, ut diceret  
esse larvam, non ho-  
minem. Quid multis?  
minimum aberat a  
vera dementia, ni  
succursum fuisset cele-  
ri remedio.*

A. Nimirum hic erit  
extremus actus fabulæ.

B. Reddam eum ti-  
bi. Polus et ejus gener  
commenti sunt bujus-  
modi technam. Effinx-  
erunt epistolam de-

he was advised *privately*  
by his Friends, *especially*  
by his Abbot, *that he would*  
*not give a different Speci-*  
*men of himself to all Men*  
who *hitherto* had been ac-  
counted a prudent Man.  
Yet he could be moved by  
*no Man's Talk*, from be-  
lieving *that the Matter*  
was real: And *this* Imagi-  
nation seized the Mind of  
the Man so *thoroughly*,  
that he *dreamt of nothing*,  
*spoke of nothing*, besides  
Ghosts and evil Spirits.  
The Habit of his Mind  
had got into his very Face,  
which was so pale, was so  
thin, so *dejected*, that you  
would have said he was a  
Ghost, not a Man. What  
needs many Words? He  
was very little removed  
from real Madness, unless  
he had been relieved by a  
*speedy Remedy*.

Well *this will be the last*  
Act of the Play.

I will give it to you.  
Pool and his Son-in-Law in-  
vented such a Trick as this.  
They forged an Epistle writ  
in rare Letters, and that not  
scriptam

scriptam in raris literis. Idque non in vulgaribus chartis. Sententia epistolæ erat hæc. Faunus dudum captivus, nunc liber æternam salutem Fauno suo optimo liberatori. Non est, mi Faune, cur maceres te diutius in hoc negotio. Deus respexit piam voluntatem tui animi, et illius merito liberavit me a suppliciis: Ego nunc ago feliciter inter angelos. Locus manet te apud divum Augustinum, qui est proximus choro Apostolorum. Ubi veneris ad nos, agam tibi gratias coram. Interim cura ut vivas suaviter. Datum ex empyreo cælo, idibus Septembribus, anno millesimo quadragentesimo nonagesimo octavo, sub sigillo mei annuli. Hæc epistola posita est clam in altari, ubi Faunus facturus erat rem divinam. Subornatus, qui, ea peracta, submoneret eum de re quasi deprehenda casu. Nunc circumfert eam epistolam,

upon common Paper. The Subject of the Letter was this. Faun some Time ago a Prisoner, now free, wisheth eternal Salvation to Faun his very good Deliverer. There is no Reason, my Faun, why you should trouble yourself any further in this Business. God hath regarded the pious Intention of your Mind, and for the Merit of it hath delivered me from Punishment: I now live happily amongst the Angels. A Place is reserved for you near Saint Austin, which is next to the Choir of the Apostles. When you come to us, I shall give you Thanks Face to Face. In the mean Time, take care that you live merrily. Given from the Emphyrean Heaven, on the Ides of September, in the Year one thousand four hundred and ninety eight, under the Seal of my Ring. This Letter was laid privately upon the Altar, where Faun was to perform Divine Service. One was suborned, who, that being over, should tell him of the Thing, as observed by Chance. Now he carries about that Letter, and believes nothing more cer-

*ac credit nihil certius,  
quam eam perlatam e  
cœlo ab angelo.*

*tainly than that it was  
brought from Heaven by an  
Angel.*

*A. Istud non est li-  
berasse hominem insa-  
nia, sed mutasse genus  
insaniæ.*

*That is not to free the  
Man from Madnefs, but to  
change the Kind of Mad-  
nefs.*

*B. Sic est profecto,  
nisi quod nunc insanit  
suavius.*

*So it is indeed, but that  
now he is more sweetly  
mad.*

*A. Antehac non so-  
lebam tribuere mul-  
tum fabulis, quæ fe-  
runtur vulgo de spec-  
tris; sed posthac tri-  
buam multo minus;  
nam suspicor multa  
prodita literis pro ve-  
ris ab credulis homi-  
nibus, et similibus  
Fauni, quæ adsimula-  
ta sunt simili artificio.*

*Heretofore I did not use  
to give much Regard to  
Stories, that are told com-  
monly of Apparitions; but  
hereafter, I shall give much  
less; for I suspect that ma-  
ny Things have been deli-  
vered in Books for true by  
credulous Men, and Men  
like Fawn, which have  
been contrived by the like  
Art.*

*B. Ego credo plera-  
que esse hujus generis.*

*I believe the most Part  
are of this Kind.*



## ALCUMISTICA.

A **Q**UID *no-væ* rei  
*est* quod *Lalus*  
ridet *sic* apud sese,  
*subinde* signans se cru-  
se? *interpellabo* feli-  
citatem hominis. Sal-  
ve multum, amicissime  
Lale, *Videre mihi ad-*  
*modum* felix.

B. Atque *ero* feli-  
cior, *si* impertiam tibi  
hoc gaudium.

A. Fac igitur beatum  
me *quamprimum*.

B. Nosti *Balbinum*?

A. Illum *eruditum*  
senem, ac *laudatæ*  
*vitaæ*.

B. Sic *est* ut *dicis*,  
*sed est* nullus *mortali-*  
*um* qui *sapit* omnibus

W HAT *new* Thing is  
*there* that *Lalus*  
laughs *so* with himself, *now*  
and then signing himself with  
the Cross? *I will interrupt*  
the Felicity of the Man.  
God save you *much*, my good  
Friend *Lalus*. *You seem* to  
me *very* happy.

But *I shall be* more hap-  
py, *if* I impart to you this  
Joy.

See *therefore* you make  
me happy as soon as possible.

Do you know *Balbinus*?

That *learned* old Man,  
and of a commendable  
Life.

So *he is* as you say, but  
there is no one of Man-  
kind, who is wise at all  
hours,

*boris, aut qui sit undequaque perfectus. Ille vir habet hanc navim inter multas egregias dotes. Jam olim instavit in artem quam vocant Alcumisticam.*

*Hours, or who is in all respects perfect. That Man has this Blemish amongst many excellent Qualities. He has been for some Time mad upon the Art which they call Alcumistica.*

A. Haud tu narras *navum* quidem, sed insignem morbum.

You do not talk of a Blemish truly, but a considerable Distemper.

B. Utcunque est, ille toties delusus ab hoc genere hominum, tamen passus est sibi dari verba mirifice dudum.

Howsoever it is, he so often deluded by this Sort of Men, yet suffered himself to be imposed upon wonderfully some Time ago.

A. Quo pacto?

After what Manner?

B. Quidam sacerdos adiit illum, salutavit honorifice: Mox sic exorsus est, Doctissime Balbine, mirabere fortassis, quod ignotus interpellem te sic, quem scio nunquam non occupatissimum sanctissimis studiis. Balbinus annuit, qui est illi mos, nam est mire parcus verborum.

A certain Priest went to him, saluted him respectfully: By and by thus he began, Most learned Balbinus, you will wonder perhaps, that, I a Stranger to you, should break in upon you thus, whom I know to be always very busy in the most sacred Studies. Balbinus nodded to him, which is his Custom, for he is wonderfully sparing of Words.

A. Narras argumentum prudentiæ.

You tell me an Argument of his Prudence.

B. Ve-

B. Verum *alter* prudentior *pergit* sic. *Tamen ignoscas meæ importunitati si cognoris causam cur adierim te. Dic, inquit Balbinus, sed paucis si potes. Dicam, inquit ille, quanto compendio potero: scis, doctissime vir, fata mortalium esse varia. Ego nescio in utro numero ponam me, feliciū, an infeliciū. Etenim si contempler meum fatum ex altera parte, videor mihi pulchre felix; si ex altera, nihil est infelicius me. Balbino urgente, ut conferret rem in compendium; finiam, inquit, doctissime Balbine. Id erit facilius mihi apud virum, cui hoc totum, negotium est sic notum ut notius nulli.*

A. Depingis *rhetorem* mihi, non *alcumistiam*.

B. Mox *audies alcumistam. Hæc felicitas, inquit, contigit mihi a puero, ut dis-*

*But the other being more prudent, goes on thus. Yet you will pardon my Importunity, if you know the Cause, why I am come to you. Tell me, says Balbinus, but in a few Words, if you can. I will tell you, saith he, with as great Brevity as I can. You know, most learned Sir, that the Fates of Men are various. I know not in which Number I must rank myself, of the happy, or the unhappy For if I view my Fate on one side, I seem to myself very happy; if on the other nothing is more unhappy. than me. Balbinus urging him, that he should bring his Matter into a short Compass; I will make an End, quoth he, most learned Balbinus. That will be more easy for me with a Man, to whom this whole Business is so well known, that it is better known to no body.*

You describe a *Rhetorician* to me, not an *Alcumist*.

By and by you will hear of the *Alcumist*. *This Happiness, saith he, befel me from a Child, that I*  
cerem

cerem *artem* maxime  
*expetendam* omnium,  
*illam* alcumisticam,  
*inquam* medullam  
*totius* philosophiæ.  
*Balbinus* expectatus  
 est nonnihil ad nomen  
*alcumistices*, gestu  
*tantum*, cæterum jus-  
*sit* gemitu, ut per-  
 geret. Tum illo in-  
 quit, O me miseram!  
 qui non inciderim  
 in eam viam, quam  
 oportuit. Cum Bal-  
 binus rogasset quas-  
 nam vias diceret.  
 Scis, inquit optime,  
 (nam quid fugit te,  
 Balbine, virum un-  
 diquaque doctissimum)  
 esse duplicem viam hu-  
 jus artis, alternam quæ  
 dicitur longatio, alte-  
 ram quæ dicitur curta-  
 tio. At contigit mihi  
 quodam malo fato in-  
 cidere in longatio-  
 nem. Balbinus scisci-  
 tanti, quodnam dis-  
 crimen viarum esset,  
*Impudentem* me, in-  
 quit, qui loquor hæc  
 apud te, cui sciam  
 omnia hæc esse sic no-  
 ta, ut notiora nulli.  
 Itaque accurri huc  
 ad te supplex, ut

should learn an *Art* he most to  
 be desired of all, that Alcu-  
 mistick Art, I say the  
 Marrow of all Philosophy.  
*Balbinus* was awakened a  
 little at the Name of the  
*Alcumistick Art*, in Ge-  
 sture only; but he ordered  
 him with a Groan, that  
 he should go on. Then  
 he says, O woe's me!  
 who did not light upon  
 that Way, which I ought.  
 When *Balbinus*, asked him  
 what Ways he meant.  
 You know, quoth he, good  
 Sir, (for what escapes you,  
*Balbinus*, a Man in all  
 respects the most learned)  
 that there is a double  
 Way of this Art, one of  
 which is called Longa-  
 tion, another which is  
 called Curtation. But it  
 happened to me by some  
 ill Fate to fall upon Lon-  
 gation. *Balbinus* asking  
 what the Difference of  
 the Ways was, *Impudent*  
 that I am, quoth he,  
 who speak these Things be-  
 fore you, to whom I know  
 all these Things are so  
 well known, that they are  
 better known to nobody.  
 Therefore I am come hi-  
 ther to you humbly beg-  
 ging, that pitying us you  
 mi-

*miseratus nostri digneris impertire nobis illam felicissimam viam curtationis. Quo peritior es hujus artis, hoc minore negotio potes communicare nobis. Ita Jesus Christus locupletet te sine majoribus dotibus. Cum hic non faceret finem obtestandi, Balbinus coactus est fateri, se prorsus ignorare quid longatio aut curtatio esset: jubet exponat ipse vim harum vocum. Tum inquit ille, quanquam scio me loqui peritiori, tamen quando jubes ita, faciam: qui contriverunt totam ætatem in hac divina arte, vertunt species rerum duabus rationibus, altera quæ est brevior, sed habet plusculum periculi, altera quæ est longior, sed eadem tutior. Ego videor mihi infelix, qui hactenus sudarim in evia, quæ non arripet meo animo: neque potui nancisci quenquam qui vellet*

*would vouchsafe to impart to us that most happy Way of Curtation. By how much the more skilful you are in this Art, with so much the less Trouble can you communicate it to us. So may Jesus Christ enrich you always with greater Gifts. When he did not make an End of entreating, Balbinus was forced to confess, that he was wholly ignorant what Longation or Curtation was. He bids him expound himself the Signification of those Words. Then saith he, tho' I know I speak to one more skilful, yet since you order so, I will do it. They who have spent their whole Life in this Divine Art, change the Species of Things two Ways, one which is the shorter, but has a good deal of Danger, another which is longer, but the same is safer. I seem to myself unhappy, who hitherto have sweat in that Way, which does not please my Mind, neither could I get any one, that would shew me the other, with the Love of which I perish. At last*  
G in-

indicare alteram cu-  
jus amore depereo.  
Tandem Deus immi-  
fit in mentem, ut  
adirem te, virum non  
minus pium quam doc-  
tum. Doctrina præ-  
stat tibi, ut possis fa-  
cile dare quod peto;  
pietas commovebit, ut  
velis opitulare fra-  
tri, cujus salus est  
tibi in manu. Ne fa-  
ciam longum, cum  
ille veterator amovisset  
suspicionem fuci  
a se hujusmodi sermo-  
nibus, ac fecisset fidem,  
alteram viam esse  
perspectissimam sibi,  
jam pridem Balbini ani-  
mus pruriebat. Tan-  
dem non temperans fi-  
bi, inquit, Valeat illa  
curtatio, cujus nomen  
ne audiui quidem  
unquam, tantum ab-  
est ut teneam, die  
mihi bona fide, tene-  
ne longationem ex-  
acte? Phy! inquit  
ille, ad unguem, sed  
longitudo displicet.  
Cum Balbinus rogasset  
quantum temporis  
requireretur. Nimium,  
inquit, pene totus an-  
nus, sed interim est

God put it into my Mind,  
that I should come to you,  
a Man no less pious than  
learned. Your Learning en-  
ables you, that you can easi-  
ly give what I ask; your  
Piety will move you, that  
you will help a Brother,  
whose Preservation you  
have in your Power. That  
I may not make it tedi-  
ous, when that Cheat had  
removed all Suspicion of  
Roguery from himself with  
this Kind of Talk, and had  
made him believe, that the  
other Way was very well  
known to him, for some  
Time Balbinus's Mind itch-  
ed. At length, not com-  
manding himself, he says,  
Farewell to that Curtation,  
whose Name I have not  
so much as heard ever, so  
far am I from understand-  
ing it, tell me in good  
Faith, do you understand  
Longation exactly? Puh!  
says he, to a Tittle, but  
the length displeases me.  
When Balbinus had asked  
how much Time was re-  
quired, Too much, says he,  
almost a whole Year, but  
in the mean Time it is very  
safe. Do not trouble your-  
self, says Balbinus, though  
there should be Occasion  
ut.

*tutissima. Nelabora, inquit Balbinus, etiam si fit opus biennio, modo fidas tuæ arti. Ut conferam rem in pauca; convenit inter eos, ut aggredere-  
tur rem clam in ædi-  
bus Balbini, hac lege, ut ille suppeditaret o-  
feram, Balbinus sump-  
tum, ac lucrum divide-  
retur ex æquo et bo-  
no, quanquam mode-  
stus impostor defere-  
bat ultro Balbino to-  
tum lucrum quod  
provenisset. Juratum  
est utrinque de silen-  
tio, quod faciunt qui  
initiantur in mysteriis,  
Jam illico pecunia nu-  
meratur, unde artifex  
mercaretur ollas, vi-  
tra, carbones, reliqua-  
que, quæ pertinent ad  
instruendam officinam.  
Ibi noster alcumista  
decoquit eam pecuni-  
am suaviter in scorta,  
aleam et computationes.*

for two Years, provided  
you can trust to your Art.  
That I may bring the Mat-  
ter into few Words: It  
was agreed betwixt them,  
that they should attempt  
the Matter privately in the  
House of Balbinus, upon  
this Condition, that he  
should give his Labour,  
Balbinus the Charge, and  
the Gain should be divid-  
ed equally and fairly, tho'  
the modest Cheat offered of  
his own accord to Balbi-  
nus the whole Gain that  
should accrue. They swore  
on both Sides to Silence,  
which they do who are in-  
itiated in Mysteries. Now  
presently Money is paid,  
wherewith the Artist  
should buy Pots, Glasses,  
Fuel, and other Things.  
which are proper for fur-  
nishing the Forge. There  
our Alcumist spends that  
Money sweetly in Whores,  
Dice, and Drinking.

A. Hoc nimirum est  
vertere species rerum.

This indeed is to change  
the Species of Things.

B. Balbino urgen-  
te, ut aggredere-  
tur, An non tenes,

Balbinus urging him,  
that he should set about the  
Business, Do you not under-  
G 2 in-

inquit, *illud*, Qui *cœpit* bene, *habet* *dimidium facti*? Est *magnum* *præparare materiam* bene. Tandem *fornax cœpit* *adornari*. Hic *rursus erat* *opus novo auro*, *veluti illecebra auri* *venturi*: *siquidem* *ut piscis non capitur absque esca*, *sic aurum non provenit alcumistis*, nisi *pars auri admisceatur*. Interea *Balbinus erat totus* in *supputationibus*. Nam *subducebat*, si *uncia pareret quindecim*, *quantum lacri esset rediturum ex his mille unciiis*: *nam decreverat insumere tantum*. Cum *alcumilla decoxisset* *hanc pecuniam quoque*, *jamque simulasset multum operæ circa folles et carbones*, *unum mensem atque alterum*, *Balbino rogante* *ecquid res procederet*; *primum obmutuit*, *tandem respondit urgenti*, *sicut præclaræ res solent*, *quæ habent semper difficiles aditus*. Cau-

*stand*, says he, *that*, He *that hath begun well*, *has done half his Work*? It is *a great Thing* to *prepare your Materials well*. At *length* the *Furnace begun* to be prepared. Here *again* *there was* *Need of new Gold*, *as it were* a *Wheedle to the Gold* that was to come. For *as a Fish* is not taken *without a Bait*, so *Gold* comes not to the *Alcumists*, unless a *Parcel of Gold* is *mixed*. In the mean *Time* *Balbinus* was *all upon* *Calculations*. For he *reckoned*, if *one Ounce* would produce *fifteen*, how much *Profit* would *accrue* from *two thousand Ounces*, for he had determined to *lay out* so much. When the *Alcumist* had *spent* this *Money* too, and now had pretended to *Abundance of Pains* about the *Bellows* and *Fuel*, one *Month* and another, *Balbinus* asking if the *Business* advanced any *Thing*; at *first* he was *silent*, at *length* he answered him, being *urgent with him*, as *great Things* use to do, which *have* always *difficult Beginnings*. He pretended there was a *Mistake* made  
*fabatur*

*fabatur* erratum in *in buying* the Charcoal:  
*emendis carbonibus:* For he had bought Oak,  
*nam emerat quernos* whereas he had Occasion  
*cum esset opus abieg* for Fir or Hazel. There  
*nis aut columnis.* Ibi a hundred Crowns were  
*centum aureos perie-* gone. Nor did they re-  
*rant.* Nec redierunt turn to the Game for that  
*ad aleam eo segnius.* the more backwardly. New  
*Nova pecunia data,* Money being given, Charcoal  
*carbones mutantur;* is changed; and now the  
*jamque res cœpta est* Thing was begun with  
*maiore studio quam* greater Eagerness than be-  
*antea:* quemadmo- fore: As in War, Soldiers  
*dum in bello, milites* if any Thing happens other-  
*si quid accidit secus* wise than they could  
*quam vellent, sarcir-* wish, mend it by their  
*unt virtute.* Cum of- Courage. When the Forge  
*ficina ferbuiſſet jam* had been heated now some  
*aliquot menſes, et au-* Months, and a golden  
*reus ſætuſ expectare-* Product was expected, and  
*tur, at ne mica qui-* not a Bit truly of Gold  
*dem auri eſſet in va-* was in the Vessels, (for now  
*ſis, (nam jam alcumiſ-* the Alcumist had spent  
*tica decoxerat et om-* also all that) another Pre-  
*ne illud) alia cauſa-* tence was found out, to  
*tio inventa eſt, nimi-* wit, that the Glasses  
*rum, vitra quibus u-* which he had used, had  
*ſus fuerat, non fuiſſe* not been tempered as they  
*temperata ſicut opor-* ought. For as a Mercury  
*tuit.* Etenim ut Mer- is not made out of any  
*curius non ſit ex quo-* Wood, so Gold is not  
*vis ligno, ita aurum* made with any Glasses.  
*non conficitur qui-* By how much the more  
*buſlibet vitris.* Quo- was laid out, by so much  
*plus erat impenſum,* the less had he a Mind to  
*hoc minus libebat* deſiſt.  
*deſiſtere.*

A. Sic aleatores folent; quasi non sit multo satis perdere hoc quam totum.

So Gamesters use to do; as tho' it were not much better to lose that than all.

B. Sic est. Alcumista dejerabat nunquam impositum fuisse sibi sic. Nunc errore deprehenso cætera fore tutiora, et sese farturum hoc dispendii magno cum fœnore. Virtris mutatis, officina inflaurata est tertio. Alcumista admonebat rem successuram felicius, si mitteret aliquot aureos dono virginis matri, quæ colitur, ut scis, Paralii, nam artem esse sacram, neque rem geri prospere, abque favore numinum. Id consilium vehementer placuit Balbino pio homini, ut qui præmitteret nullam diem. quin perageret divinam rem. Alcumista suscepit religionem, nimirum, in proximum oppidum, atque ibi decoxit pecuniam in ganeis. Reversus domum nunciat sibi

So it is. The Alcumist swore that he was never imposed on so. Now the Mistake being discovered, the rest would be safer, and that he would make up this Loss with great Advantage. The Glasses being changed, the Forge was furnished a third Time. The Alcumist put him in Mind, that the Thing would succeed more happily, if he sent some Crowns as a Present to the Virgin Mother, who is worshipped, as you know at Paralia, for the Art was sacred, nor would the Thing be managed successfully without the Favour of the Saints. That Advice mightily pleased Balbinus a pious Man, who omitted no Day, but he performed Divine Service. The Alcumist undertook the religious Journey, to wit, into the next Town, and there he spent the Money in Taverns. Being returned Home, he tells him, that

esse *summum* spem, *negotium* *successurum* *ex sententia*, adeo *divam* *vifam* *annuere* *fuis votis*. *Ubi* *datum* *esset jam* *multo tempore*, *ac ne mica quidem auri nasceretur usquam*, *respondit* *Balbino* *expostulanti*, *nihil tale unquam accidisse sibi in vita*, *experto artem* *toties*, *nec posse conjectare fatis quid esset causa*. *Quum divinatum esset diu*, *tandem illud venit in mentem Balbino* *num prætermisisset quo die audire sacrum*, *aut dicere horarias preces*, *quas vocant*. *Nam nihil succedere his omisissis*. *Ibi impostor inquit*, *Me miserum!* *id admissum est per oblivionem semel atque iterum*, *et nuper surgens a prælixo convivio*, *oblitus sum dicere salutationem virginis*. *Tum Balbinus inquit*, *Non mirum*, *si tanta res non succedit*. *Artifex recipit*, *pro duobus sacris prætermisissis*, *auditorium*

he had the greatest Hopes that the Business would succeed to their Mind, so the Saint seemed to agree to his Prayers. When he had sweat now a long Time, and not a Bit indeed of Gold was produced any where, he answered Balbinus expostulating, that no such Thing had ever happened to him in his Life, having tried his Art so often; nor could he guess well what was the Reason. When they had guessed a long Time, at length that came into the Mind of Balbinus, whether he had omitted any Day to hear Mass, or to say the Horary Prayers, as they call them. For nothing would succeed, these being omitted. There the Cheat says, Woe's me! that was done thro' Forgetfulness once and again: And lately rising from a long Feast, I forgot to say the Salutation of the Virgin. Then Balbinus says, No Wonder, if so great a Thing does not succeed. The Artist promises for two Masses omitted, that he would hear twelve, and for one Salutation would pay ten duode-

duodecim, et pro unica salutatione repositurum decem. Cum pecunia defecisset prodigum Alcumistam subinde, nec causæ petendi suppeterent, tandem commentus est hanc technam; rediit domum admodum exanimatus, ac lamentabili voce, Perii, inquit, funditus, Balbine, perii, actum est de capite meo. Balbinus obstupuit, et auebat scire causam tanti mali. Aulici subodorati sunt, inquit, quod egimus; nec expecto aliud quam ut mox deducar in carcerem. Ad hanc vocem Balbinus expalluit serio. Nam scis apud nos esse capitale, si quis exerceat alcumisticam absque permissu principis. Ille pergit, Non metuo mortem, inquit, utinam illa contingat: metuo quiddam crudelius. Inquit roganti quid esset, Rapiar aliquo in turrin; illic cogar per omnem vitam laborare illis

When Money failed the prodigal Alcumist now and then, and no Pretences for asking occurred, at length he invented this Trick: He returned Home very much frightened; and with a lamentable Voice, I am undone, says he, utterly, Balbinus, I am undone, there is an End of my Life. Balbinus was amazed, and desired to know the Cause of so great a Calamity. The Courtiers have smelt out, says he, what we have done; nor do I expect any Thing else than that by and by I shall be carried to Prison. At this Saying, Balbinus was pale in good earnest. For you know with us it is capital, if any one exercises the Alcumistick Art without the Permission of the Prince. He goes on, I do not fear Death, saith he, I wish that may befall me: I fear something more cruel. He says to him, asking what it was, I shall be carried some whither into a Tower; there I shall be forced for all my Life to work for those for whom I have no Mind. Is there any Death which

qui

quibus non libet. *An*  
 est ul'a m'rs, quæ non  
 debeat esse potior quam  
 talis vita? *Ibi* res  
 ventilata est consulta-  
 tione. *Balbinus* quo-  
 niam callebat artem  
 rhetoricam. pulsavit  
 omnes status si qua  
 periculum posset vita-  
 ri. *Non potes* infici-  
 ari crimen? inquit.  
*Nequaquam*, ait ille.  
*Res sparsæ* est inter re-  
 gios satellites: et ha-  
 bent argumenta, quæ  
 non possunt dilui.  
*Nec poterat factum*  
 quidem defendi ob  
 manifestam legem.  
*Cum multis adductis*  
 in medium, videre-  
 tur nihil firmi præ-  
 sidii, tandem alcu-  
 mista, cui erat jam  
 opus præsentis pecunia,  
 inquit, *Nos*, *Balbine*,  
 agimus lentis consiliis;  
 atqui res p'scit præ-  
 sens remedium. *Ar-*  
*bitror adfuturos* jam,  
 qui abripiant me in  
 malam rem. *Denique*  
 cum nihil occurreret  
*Balbino*, tandem al-  
 cumistica inquit, *Nec*  
 quidquam occurrit  
 mihi, nec video quid-

ou. *ht* not to be more valua-  
 ble than such a Life?  
*There* the Matter was exa-  
 mined in Consultation.  
*Balbinus*, because he under-  
 stood the Art of Rhetorick,  
 run over all his Topicks,  
 if any way the Danger  
 could be avoided. Can-  
 not you deny the Crime?  
 says he. *By no means*,  
 says he. The Thing is  
 spread amongst the King's  
 Guards; and they have  
 Proofs which cannot be  
 confuted. Nor could the  
 Fact indeed be defended,  
 because of a plain Law.  
*When* after many Things  
 produced betwixt them,  
 there appeared nothing of  
 good Security, at length  
 the Alcumist, who had  
 now Need of present Mo-  
 ney, says, *We*, *Balbinus*,  
 act by slow Counsels; but  
 the Thing requires a present  
 Remedy. I suppose they  
 will be here presently, that  
 will hurry me into an  
 evil Condition. *Lastly*,  
 when nothing occurred to  
*Balbinus*, at length the  
 Alcumist says, Nor does  
 any thing occur to me,  
 nor do I see any thing left,  
 unless that I die bravely,  
 unless perhaps this please  
 quam

quam *superesse*, nisi ut peream fortiter: nisi forte hoc placet, quod unum superest, utile magis quam honestum nisi quod necessitas est durum telum. Scis, inquit, hoc genus hominum esse avidum pecuniæ; eoque posse corrumpi facillius ut silent: quamvis sit durum dare illis furciferis quod profundant, tamen ut res nunc sunt, video nihil melius. Idem visum est Balbino, ac numeravit triginta aureos, quibus redimeret silentium.

A. Liberalitas Balbini est mira.

B. Imo citius ex-tudisses dentem ab eo quam nummum in honesta re. Sic prospectum est alcumistæ, cui nihil erat periculi, nisi quod non haberet quod daret amicæ.

A. Demiror nihil esse nassi Balbino in tantum.

you, which alone is left, useful rather than honourable, but that Necessity is a hard Weapon. You know, quoth he, that this Sort of Men are greedy of Money; and therefore may be corrupted more easily to be silent. Although it be a hard Case to give to those Rascals to spend, yet as Matters now are, I see nothing better. The same Thing seemed good to Balbinus, and he counted out thirty Pieces of Gold, whereby he might purchase Silence.

The Liberty of Balbinus is wonderful.

Nay, you would sooner have got a Tooth from him than a Piece of Money in an honest Matter. Thus Provision was made for the Alcumist, who was in no Danger, but that he had not to give to his Mifs.

I wonder Balbinus should have no Sense to such a Degree.

B. Heic

B. *Heic tantum caret naso, nasuissimus in cæteris. Rursum fornax instruitur nova pecunia, sed precati-uncula præmissa ad virginem matrem, ut faveret cœptis. Jam totus annus exierat dum illo causante nunc hoc, nunc illud, luditur opera, et impensa perit. Interim extitit quidam ridiculus casus.*

Here only he wants Sense, being sensible enough in other Things. Again the Furnace is fitted up with new Money, but with a Prayer put up first to the Virgin Mother, that she would favour their Undertakings. Now a whole Year was gone, whilst he pretending now this, then that, his Labour is lost, and the Expence thrown away. In the mean Time there happened a certain comical Adventure.

A. Quisnam?

What?

B. *Alcumista habuit furtivam consuetudinem cum uxore cuiusdam aulici; maritus, concepta suspicione, cœpit observare hominem. Tandem cum nunciatum esset illi, sacrum fidei esse in cubiculo, rediit domum præter expectationem, pullat ostium*

The Alcumist had a private Commerce with the Wife of a certain Courtier; the Husband having conceived a Suspicion, began to watch the Fellow. At last when it was told him, that the Priest was in the Bed-chamber, he returned Home contrary to their Expectation, knocks at the Door.

A. Quid facturus homini?

What was he for doing with the Fellow?

B. Quid! nihil suave, aut occisurus erat, aut exsecturus,

What! Nothing pleasant, either he would have killed him, or have gelded him.

Ubi

*Ubi maritus instans minitatur se effracturum ostium, si uxor aperiret, trepidatum e magnopere, et aliquod præcætanum consilium circumspicitur. Nec erat aliud, quam quod res ipsa dabat. Abiecit tunicam, ac deiecit sese per fenestram angustam, non sine periculo, nec sine vulnere, ac fugit. Scis tales fabulas spargi illico; itaque permanavit et ad Balbinum; atque artifex divinaret id fore.*

A. *Heic itaque tenetur medius.*

B. *Imo elapsus est hinc felicius quam e cubiculo. Audi technam hominis. Balbinus nihil exposculabat, sed nubilo vultu indicabat se non ignorare quod ferebatur vulgo. Ille noverat Balbinum esse pium virum, pene dixerim superstitiosum in nonnullis; et qui sunt tales, facile condonant*

*When the Husband being very earnest, this intened that he would break the Door by Force, unless the Wife opened it, they trembled mightily, and some present Contrivance is considered of. Nor was there any other than what the Thing itself offered. He stript off his Wistcoat, and threw himself thro' a narrow Window, nor without Danger, nor without a Wound, and fled. You know that such Stories are spread presently; therefore it came also to Balbinus, and the Artist had guessed that would be.*

*Here therefore he is held by the Middle.*

*Nay he slipped hence more luckily than out of the Bedchamber. Hear the Trick of the Fellow. Balbinus did not exposculate at all, but by his cloudy Countenance shewed that he was not ignorant of what was reported commonly. He knew Balbinus was a pious Man, I may almost say superstitious in some Things, and they who are such,*  
sup-

*supplici in peccato quamvis magno. Itaq; injicit mentionem de successu negotii data opera, queritans non succederet ut solet, aut vellet: addebat se vehementer mirari quid esset causa. Ibi Balbinus commotus per occasionem, qui videbatur aliquid destinaſſe silentium, et erat qui commoveretur facile, Non est obscurum, inquit, quod obſtet, peccata obſtant quo minus succedat, quod convenit tractari pure a puris. Ad hanc vocem artifex procubuit in genua, subinde tundens pectus, lachrymabili vultu ac voce inquit, Dixiſti veriſſimum, Balbine; peccata, inquam, obſtant, ſed mea peccata, non tua: nam non pudebit me confiteri meam turpitudinem apud te, velut apud ſanctiſſimum ſacerdotem. Infirmiſſas carnis vicerat me. Satan pertraxerat me in ſuos laqueos, et O me miſerum! e ſacrificio*

*easily forgive one that begs Pardon in a Fault never ſo great. Wherefore he makes mention of the Succeſs of the Buſineſs on Purpoſe; complaining that it did not ſucceed as it uſed, or he wiſhed: He added that he very much wondered what was the Reaſon. There Balbinus being moved upon the Occaſion, who ſeemed otherwiſe to have intended Silence, and he was one who was moved eaſily. It is not obſcure, ſaith he, what hinders, Sins hinder it from ſucceeding, which it is fit ſhould be handled purely by the Pure. At this Saying the Artiſt fell upon his knees, now and then ſmiting his Breſt, with a lamentable Countenance and Voice, ſays, You have ſaid very true, Balbinus; Sins, I ſay, hinder, but my Sins, not yours: For I ſhall not be aſhamed to confeſs my Filthyneſs to you, as to a moſt holy Prieſt. The Weakneſs of the Fleſh had conquered me. Satan had drawn me into his Snares, and O wo's me! of a Prieſt I am become a Cucko'd-maker Yet this Pretent which we ſent to the Virgin Mother was not*  
H factus

factus sum adulter. Tamen hoc munus, quod misimus virgini matri non periit omnino. Perieram certo exitio, ni illa succurrisset. Jam maritus affringebat fores, fenestra erat arctior quam ut possem elabi: in tam præsentaneo periculo, venit in mentem sanctissimæ virginis; procidi in genua obtestatus sum, si munus fuisse gratum, ut epitularetur. Nec mora, repeto fenestram, (nam sic necessitas urgebat) et reperi amplam satis ad effugium.

A. Credidit Balbinus ista?

B. Credidit! imo ignovit etiam, et admonuit religiose, ne præberet se ingratum beatissimæ virgini. Rursus pecunia numerata est danti fidem se rem pure posthac.

A. Quis finis tandem?

lost altogether. I had perished by certain Destruction, unless she had succoured me. Now the Husband was breaking the Door; the Window was straighter than that I could get out. In so imminent a Danger, I bethought me of the most holy Virgin; I fell upon my Knees, I besought her, if the Present was acceptable, that she would help me. Without Delay, I go again to the Window, (for so Necessity obliged me) and I found it large enough for an Escape.

Did Balbinus believe those Things?

Believe! nay, he forgave him too, and advised him religiously, that he should not shew himself ungrateful to the most blessed Virgin. Again Money was paid him giving his Promise that he would manage this holy Affair purely for the future.

What was the Upshot at last?

B. Fabula

B. Fabula est perlonga; sed ego absolvam paucis. Cum lusisset hominem diu ejusmodi commentis, et extorsisset non mediocre vim pecuniæ ab eo, tandem venit qui noverat nebulonem a puero. Is facile divinans illum agere idem apud Balbinum, quod ageratusquam non, aggreditur eum clam; exponit qualem artificem foverat suæ domi; monet ut ableget hominem quam primum, ni mallet ipsum fugere aliquando compilatis scriniis.

A. Quid Balbinus hic? videlicet, curavit hominum conjiciendum in carcerem.

B. In carcerem! imo, numeravit viaticum, obsecrans per omnia sacra, ne effutiret quod accidisset: Et sapuit mea sententia quidem, qui maluerit hoc, quam esse fabula conviviorum, et fori, deinde venire in pe-

The Story is very long; but I finish it in a few Words. After he had played upon the Man a long Time with such Inventions, and had got no small Quantity of Money from him, at length there came one who had known the Knave from a Child. He easily guessing that he was doing the same Thing with Balbinus, which he had been doing every where else, goes to him privately, tells him what an Artist he maintained in his House; he advises him to dismiss the Man as soon as may be, unless he had rather have him run away some time after he had robbed his Chests.

What did Balbinus here? to wit, he took Care the Fellow was thrown into the Gaol.

Into the Gaol! Nay, he paid him Money for his Journey, beseeching him by all that was sacred, that he would not blab, what had happened; and he was wise in my Opinion truly, who chose this rather than be the Story of Feasts, and the Market, and then come

*riculum confiscationis. Nam erat nihil periculi impostori, tenebat tantum artis, quantum quivis asinus, et impostura in hoc genere est favorabilis. Quod si intentasset crimen furti, unctio reddebat eum tutum a suspendio; neque quisquam alacriter talem in carcere gratis.*

*in Danger of Confiscation. For there was no Danger of the Cheat, he understood as much of the Art as any Ass, and Cheating in this Kind is favoured. But if he had laid against him the Crime of Felony, his Unction rendered him secure from hanging: nor would any one maintain willingly such a Fellow in the Gaol for nothing.*

A. Miseresceret me Balbini, nisi ipse gauderet deludi.

I should pity Balbinus, unless he loved to be deluded.

B. Nunc properandum est in aulam; alias referam multo stultiora etiam his.

Now I must hasten to Court; some other Time I will tell you much more foolish Things even than these.

A. Cum vacabit, et audiam lubens, ut pensabo fabulam fabula.

When you shall be at Leisure, I both shall hear you gladly, and requite Story with Story.





# HIPPOPLANUS.

A. **I**Mmortalem De-  
um! quam tor-  
ve intuetur noster  
Phædrus, et subinde  
suspicit in cœlum!  
adoriar. Quid novæ  
rei accidit, Phædre?

**I**Mmortal God! how  
grave looks our Phæ-  
drus, and now and then  
looks up to Heaven! I will  
accost him. What new Thing  
has happened, Phædrus?

B. Quamobrem in-  
terrogas istuc, Aule?

Why do you ask that,  
Aulus?

B. Quoniam vi-  
deris mihi factus  
Cato e Phædro; est  
tanta severitas in  
vultu.

Because you seem to me  
to have become a Cato of a  
Phædrus; there is so much  
Severity in your Counte-  
nance.

B. Non mirum,  
amice, confessus sum  
modo mea peccata.

No wonder, Friend, I  
have confessed just now my  
Sins.

A. Phy! jam de-  
sino mirari, sed age  
dic bonafide, confessus  
es omnia?

Puh! now I give over  
wondering, but come tell me  
in good Faith, have you  
confessed all?

84 HIPPOPLANUS.

B. Omnia quidem quæ veniebant in mentem, unico duntaxat excepto. All indeed which came into my Mind, one only excepted.

A. Cur reticuiſti hoc unum? Why did you conceal this one?

B. Quia nondum potuit displicere mihi. Because it could not yet displease me.

A. Oportet eſſe ſuave peccatum. It muſt be a ſweet Sin.

B. Nescio an ſit peccatum, ſed ſi vacat, audies. I know not whether it be a Sin, but if you are at Leiſure, you ſhall hear.

A. Audiam equidem lubens. I will hear it indeed willingly.

B. Scis quanta impoſtura ſit apud noſtros in his qui vendunt aut locant equos. You know what Abundance of Cheating there is with our Countrymen amongſt thoſe who ſell or let out Horſes.

A. Scio plus quam vellem, deluſus non ſemel ab iis. I know more than I would, having been cheated not once only by them.

B. Iter nuper, incidit mihi, cum prolixum ſatis, tum etiam accelerandum. Adeo quendam ex illis, quem dixiſſes minime malum ſuæ generis, et acquiri! A Journey lately happened to me, both long enough, and alſo to be haſtened. I go to one of them, whom you would have ſaid to be the leaſt bad of that Sort, and ſomething of

amicitiæ etiam intercedebat mihi cum homine. Narro mihi esse seriam rem, opus esse præstrenuo equo; si unquam præbuiſſet se bonum virum mihi, nunc præstaret. Ille pollicetur se acturum mecum sic, ut agere cum suo charissimo fratre.

B. Fortassis impos-  
turus et fratri.

B. Induci in stabulum, jubet ut eligam ex omnibus equis quamcumque vellem. Tandem unus arridebat plus cæteris. Ille probat meum iudicium, dejeranseum equum expertitum esse frequenter a multis: se maluisse servare eum singulari amico, quam addicere ignotis. Conventum est de pretio, pecunia numeratur præsens. Conscendo. Equus gestiebat mira alacritate in egressu; dixisses esse feroculum, nam erat obesus, et pulchellus. Ubi equitassiem jam sesquihoram, sensi plane las-

Friendship too there was betwixt me and the Man, I tell him I have some weighty Business, had need of a very stout Horse; if ever he had shewn himself a good Man to me that now he would do it. He promises me that he would deal with me so, as he would deal with his most dear Brother.

Perhaps he would have imposed likewise upon his Brother.

He leads me into the Stable, bids me chuse out of all the Horses whichsoever I would. At length one pleased me more than the rest. He approves of my Judgment, swearing that that Horse had been desired frequently by many; that he chose rather to keep him for a particular Friend, than part with him to Strangers. We agreed about the Price, the Money is paid down presently. I mount. The Horse pranced with wonderful Alacrity in setting out; you would have said that he was mettlesome, for he was pretty fat and handsome. When I had rid now an Hour and a half, I perceived him quite tired,

*sum, nec posse impelli quidem calcaribus. Audieram tales ali ab illis ad imposturam, quos judicares insignes e specie, cæterum impatientissimos laboris. Ego continuo mecum, captus sum; age referam par pari, ubi rediero domum.*

B. *Quid consilii capiebas heic, eques absque equo?*

A. *Id quod res dabat. Deflexi in proximum vicum; illic deposui equum apud quendam notum mihi, et conduxì alterum; profectus sum quo destinaram, reuersus sum, reddo conductitium equum; reperio meum sophistam, ut erat, obesum et pulchre requietum; vectus eo redeo ad impostorem, rogo ut alat aliquot dies in suo stabulo, donec repetiero. Percunctatur quam commode gesserit me. Ego deiero per omnia sacra, me nunquam conscen-*

*and that he could not be got on truly with the Spurs. I had heard that such were kept by them for cheating, which you would judge fine ones by their Appearance, but very unable to bear Labour. I said presently with myself, I am caught; well I will return like for like, when I return Home.*

What Course did you take here, a Horseman without a Horse?

That which the Thing offered. I turned off into the next Town: There I set up my Horse with one that was known to me, and hired another; I went whither I had designed, returned, restore my hired Horse; I find my Cheat, as he was, fat and finely rested; riding upon him, I return to the Rogue: I beg of him that he would keep him some Days in his Stable, 'till I come for him again. He asks me how well he carried me. I swear by all that's sacred, that I never got upon the Back of a better Horse in my Life; that he flew rapidly.

disse *tergum* felicioris equi in vita, *volasse* potius quam ambulas- se, *nec sensisse* lassitu- dinem tam longo itine- re, *nes* factum pilo macriorem ob laborem. Cum *persuaseram* illi hæc esse vera, cogita- bat tacitus secum illum equum esse alium, quam haftenus *suspiciatus* es- set. Itaque priusquam abirem, rogabat num mihi equus esset vena- lis: primo negabam, quod si iter incideret denuo, non foret faci- le nanisci similem: attamen nihil esse tam charum mihi, quod non esset venale pretio largo: etiamsi quis cu- peret emptum me ipsum, inquam.

A. Næ tu agebas Cretensem pulchre cum Cretense.

B. Quid multis? Non dimittit me, do- nec indicarem. Indi- cavi non paulo pluris quam emeram. Di- gressus ab homine, mox suborno qui age- ret partem hujus fabu- læ mihi, pulcher in- structum et edoctum,

ther than paced, and was not sensible of Weariness in so long a Journey, nor made a Hair the leaner for his Labour. When I had persuaded him that these Things were true, he thought silently with him- self, that the Horse was an- other Sort of one, than hi- therto he had suspected him. Therefore before I went a- way, he asked me if my Horse was to be sold: At first I said no, because if a Journey should fail out a- gain, it would not be easy to get the like; but that no- thing was so dear to me, which was not to be sold for a large Price; although any one should desire to buy myself, say I.

Truly you acted the Cre- tian finely with the Cretian.

What needs many Words? He does not dis- miss me 'till I set my Price. I set him at not a little more than I had bought him for. Being gone from the Man, by and by I suborn one, who should act a part of this Play for me, well instruct- ed

*Is ingressus domum inclamat locatorum, ait sibi opus esse insigni equo, et egregie patienti laboris. Alter ostendit multos, et prædicat pessimum quemque maxime: non laudat illum solum, quem venderat mihi, quoniam existimabat vere talem, qualem prædicaveram. At alter illico rogat num et ille esset venalis. Locator primum obicescere atque prædicare alios ambitiose. Cum iste, cæteris probatis utcunque, semper ageret de illo uno, tandem locator apud se, Judicium meum de illo equo plane fefellit me. Siquidem hic peregrinus statim agnovit hunc inter omnes. Cum ille instaret, tandem inquit, Hic est venalis, sed fortasse deterreberis pretio. Pretium, inquit ille, non est magnum, si dignitas rei respondeat. Indica. Indicavit aliquanto pluri, quam indicaram*

*ed and taught. He entered the House, calls upon the Jockey, he says that he had need of a very good Horse, and excellently capable of enduring Labour. The other shews him many, and commends every the worst Horse most. He does not commend him alone, which he had sold to me, because he thought him truly such, as I had commended him for. But the other presently asks whether he too was to be sold. The Jockey at first was silent and commended others mightily. When he, the rest being approved of in some measure, always treated about that alone; at last the Jockey says to himself, My Judgement of that Horse plainly deceived me: Since this Stranger immediately knew him amongst them all. When he urged him, at last says he, He is to be sold; but perhaps you will be frightened with the Price. The Price, says he, is not great, if the Worth of the Thing answer. Set your Price. He set him at something more than I had set him at to him, catching also at this*

*ipst*

*ipst,  
lucru  
venit  
mag  
nemp  
ne q  
latæ  
deret  
pabu  
Ait f  
et ab  
etian  
bula  
atqu  
nem  
ut n  
cedo  
toren  
et ca  
anbe  
gat  
us e  
lico,  
profi  
stigi  
rian  
moc  
bas  
equ  
Ver  
neg  
præ  
idq  
pai  
one  
ges  
vol  
ber*

*ipſi*, captans et hoc  
lucrum. Tandem con-  
venit de pretio: ſatis  
magna arrha datur,  
nempe regalis aureus,  
ne qua ſuſpicio ſimu-  
latæ emptionis inci-  
deret. Emptor jubet  
pabulum dari equo.  
*Ait* ſe rediturum mox  
et abduſturum. Dat  
etiam drachmam ſta-  
bulario. Ego, ſimul  
atque cognovi pactio-  
nem eſſe firmam, ſic  
ut non poſſet reſcindi,  
cedo rurfus ad loca-  
torem armatus ocreis  
et calcaribus. Clamo  
anhelus, ille adeſt, ro-  
gat quid velim. Me-  
us equus adornetur il-  
lico, inquam, nam  
proſciſcendum eſt e ve-  
ſtigio ob maxime ſe-  
riam rem. Atqui  
modo, inquit, manda-  
bas ut aleram tuum  
equum aliquot dies:  
Verum, inquam, ſed  
negotium obiectum eſt  
præter expectationem,  
idque regium, quod  
patitur nullam dilati-  
onem. Hic ille, Eli-  
ges ex omnibus quem  
voles; non potes ha-  
beretuum. Rogo quam-

Gain. At length they a-  
greed about the Price: A  
good large earneſt Penny is  
given, to wit, a royal  
Crown, leſt any Suſpicion  
of a counterſeit Purchase  
ſhould happen. The Buy-  
er orders Hay to be gi-  
ven to the Horſe. He  
ſays that he will return  
preſently, and take him  
away. He gives alſo a  
Six-pence to the Hottler.  
I, as ſoon as I knew the  
Bargain was firm, ſo that  
it could not be broken, re-  
turned again to the Jockey,  
dressed in my Boots and  
Spurs. I call out of Breath,  
he comes, aſks me what I  
would have. Let my Horſe  
be got ready preſently, ſay  
I, for I muſt go immedi-  
ately upon a very ſerious  
Affair. But juſt now,  
quoth he, you ordered that  
I ſhould keep your Horſe  
ſome Days: True, ſay I,  
but Buſineſs is fallen in my  
Way beſides my Expectati-  
on, and that the King's  
which admits no Delay.  
Here he ſaid, you may  
chooſe out of all, which  
you will, you cannot have  
your own, I aſk, what  
for? Becauſe, ſays he, he  
is ſold. There pretending  
obrem?

obrem? *Quoniam*, inquit, *wenditus est*. Ibi *simulata magna perturbatione*, inquam, *Superi prohibeant quod dicis*. Hoc itinere ob-  
jecto, *non venderem eum equum*, etiamsi *quis numerat quadruplum*. Incipio *rixam*, clamo *me perditum*. Tandem et ille *incaluit*. Quid opus, inquit, *jurgiis*? *Indicasti equum*, ego *vendi*, si *numero pretium*, habes nihil quod *agas mecum*. Sunt *leges in hac urbe*: *non potes compellere me ad exhibendum equum*. Cum *clamassem diu*, aut *exhiberet equum*, aut *emptorem*; tandem *iratus numerat pretium*. *Emeram quindecim aureis*, *æstimaram viginti sex*, ille *æstimarat triginta duobus*. Cogitabat *apud se*; præstat *facere hoc lucrari*, quam *reddere equum*. *Abeo similis dolenti*, ac *vix placatus pecunia data*. Ille *rogat ut boni consulam*, se *pensaturum*

a great *Disturbance*, I say, *God forbid what you say*. This *Journey* being fallen out, *I would not sell that Horse*, altho' any one would pay me *four Times the Worth*. I begin a *scolding*, I cry out *that I am undone*. At length he too *grew hot*. What need, *quo*th he, of all this *Bawling*? You *set a Price* on your *Horse*, *I have sold him*, if *I pay you your Price*, you *have nothing that you can do with me*. There are *Laws in this City*: You cannot *compel me to produce the Horse*. After I had *bawled a long Time*, either *that he should produce the Horse*, or the *Buyer*; at length being *mad he pays me my Price*. I had bought him for *fifteen Crowns*, *I had valued him at twenty-six*, he had valued him at *thirty-two*. He thought to himself, it is better to *make this Advantage*, than to *return the Horse*. I go away like one *grieved*, and scarce *appeased* with the *Money given me*. He *begs that I would take in good part*, that he *would make amends for this Inconvenience in*  
hoc

hoc incommodi in aliis rebus. Sic impositum est impollori. Habet equum nullius pretii. Expectat ut qui dedit arrham, veniat numeratum pecuniam; at nemo venit nec unquam venturus est.

A. Interim nunquam expostulavit tecum?

B. Qua fronte aut quo jure faceret id? Convenit quidem semel atque iterum. Conquestus est de fide emptoris. Verum ego expostulavi ultro cum homine dicens illum dignum eo malo qui spoliavit me tali equo præpropera venditione. Hoc est crimen tam bene collocatum, mea sententia, ut non possim inducere animum confiteri.

A. Ego poscerem statuam mihi, si designassem aliquid tale.

B. Nescio an loqueris ex animo: tamen addis animum mihi, quo magis libeat facere fucum talibus.

other Things. So I cheated the Cheater. He has a Horse of no Value. He expects that he who gave the earnest Penny, should come to pay his Money; but no body comes, nor ever will come.

In the mean Time did he never expostulate with you?

With what Front or with what Right could he do it? He met me indeed once and again. He complained of the Honesty of the Buyer. But I expostulated of my own Accord with the Man, saying that he was worthy of that Misfortune, who had robbed me of such a Horse by too hasty selling of him. This is a Crime so well placed, in my Opinion that I cannot bring my Mind to confess it.

I should demand a Statue for myself, if I had contrived any such Thing.

I know not whether you speak from your heart: Yet you give Encouragement to me, that I have the more Mind to put the Trick upon such Fellows.

I

CON-



## CONVIVIUM FABULOSUM.

Polymythus, Gelasinus, Eutrapelus, Astæus, Phylithlus, Philogelos, Euglotus, Lerochares, Adolefches.

A. **U**T *non decet bene institutam civitatem esse sine legibus ac principe, ita nec oportet convivium.*

Ge. Istuc vero perplacet, *ut unus respondeam nomine totius populi.*

Po. Heus puer, adfer huc talos, horum suffragiis regnum decernetur cuicumque Jupiter faverit. Euge! Jupiter favit Eutrapelo. Sortes non fuere cæcæ. Magis idoneus non poterat eligi, etiamsi puncta collec-

A. **S** it does not become a well ordered State to be without Laws and a Prince, so neither does it become a Feast to be.

That indeed pleases us very well, that I alone may answer in the Name of the whole people.

Soho Boy, bring hither the Dice, by their Votes the Kingdom shall be disposed of to whomsoever Jupiter shall favour. Well done! Jupiter has favoured Eutrapelus. The Lots were not blind. A more fit Man could not have been chosen, though the Votes

## CONVIVIUM FABULOSUM. 93

ta fuissent viritim  
per singulas tribus.  
Vulgo jugatur pro-  
verbium, non tam va-  
num, quam parum La-  
tinum, novus rex, no-  
vus lex.

had been taken Man by  
Man through every Tribe.  
There is commonly tossed  
about a Proverb, not so silly  
as it is bad Latin, a new  
King, a new Law.

Eu. Quod sit felix  
faustumque huic con-  
vicio. Primum edi-  
co, ne quis proferto  
heic præter ridiculas  
fabulas. Cui deerit  
fabula multator drach-  
ma. Ea pecunia in-  
sumitor in vinum. At-  
que extempore confic-  
ta habenter in legiti-  
mis fabulis, modo pro-  
babile et decorum  
servetur. Si nulli de-  
erit fabula, quo pen-  
dunto pretium vini,  
quorum alter dixerit  
lepidissimam, alter fri-  
gidissimam fabulam.  
Convivator esto immu-  
nis a sumptu vini:  
unus suppeditato sump-  
tum ciborum. Si quid  
controverſiæ incide-  
rit, Gelafinus esto arbi-  
ter et judex hujus rei.  
Si vos sciveritis hæc  
rata sunt. Qui no-  
erit parere legi,  
luo, tamen sic, ut sit  
ab

That which may be  
lucky and fortunate for  
this Feast. First I proclaim  
that no body produce any  
Thing here besides comical  
Stories. He that wants  
a Story, let him be fined  
Six pence. Let that Money  
be spent in Wine. And  
let Things invented extem-  
pore be reckoned amongst  
lawful Stories, provided  
Probability and Decency  
be preserved. If none shall  
want a Story, let those two  
pay the Charge of the  
Wine, whereof the one  
shall tell the prettiest, the  
other the dullest Story.  
Let the Master of the Feast  
be free from the Charge of  
the Wine: Let him alone  
bear the Charge of the  
Victuals. If any Dispute  
happen, let Gelafinus be  
the Decider and Judge of  
that Affair. If you con-  
firm these Things, let them  
be established. He that  
will not obey the Law,  
I 2  
jus

94 CONVIVIUM FABULOSUM.

jus fasque redire post-  
tridiae ad comptatio-  
nem.

let him go, yet so that it  
may be lawful and allowable  
for him to return the Day  
after to the Club.

G. Volumus legem  
latam a rege esse ra-  
tam nostris suffragiis,  
sed unde circulus fabu-  
larum proficiscetur?

We will that the Law  
made by our King be con-  
firmed by our Votes; but  
whence shall the Circle of  
Stories proceed?

Eut. Unde ni a  
convivatore?

From whence but from  
the Entertainer?

As. Jureconsulti ne-  
gant esse legem quæ  
non sit æqua.

The Lawyers deny it  
to be a Law which is not  
just.

Eu. Assentior.

I assent to it.

At. At tua lex  
æquat optimam fabu-  
lam pessime.

But your Law equals  
the best Story to the worst.

Eut. Ubi voluptas  
quæritur, ibi prome-  
retur non minus lau-  
dis, qui dicit pessime  
quam qui optime, velut  
inter cantores nemo  
voluptati est, nisi qui  
cecinerit aut insigniter  
bene, aut egregie ma-  
le. Nonne plures ri-  
dent audito coccyge,  
quam lusciniæ? Heic  
mediocritas non habet  
laudem.

Where Pleasure is sought,  
there he deserves no less  
Praise, who says very badly  
than he who says very well,  
as amongst Singers no Man  
pleases, unless he that  
sings either notably well, or  
extraordinary ill. Do not  
more laugh upon hearing  
the Cuckow, than the  
Nightingale? Here Indiffe-  
rence has no Praise.

# CONVIVIUM FABULOSUM. 95

As. At cur ple- But why are they pu-  
tuntur qui auferunt nished who get Praise?  
laudem?

Eut. Ne nimia feli- Lest excessive Happiness  
citas provocet aliquam should provoke some Ne-  
Nemesis illis, si aufe- mesis against them, if they  
rent et laudem et im- should get both Praise and  
munitatem simul. Immunity together.

As. Per Bromium By Bromius Minos him-  
Minos ipse nunquam self never made a more  
tulit æquiores legem. reasonable Law.

Phylyth. Feres nul- Will you make no Law  
lam legem de modo bi- concerning the Manner of  
bendi? Drinking?

Eut. Re dispecta, The Thing being consi-  
sequar exemplum Age- dered, I will follow the Ex-  
filai regis Lacedæmo- ample of Agesilaus, King of  
niorum. the Lacedemonians.

Phylyth. Quid is What did he?  
fecit?

E. Cum is quodum When he on a certain  
tempore delectus esset Time had been chosen Go-  
symposiarchus, arbi- vernor of a Feast at the  
trio talorum; archi- Pleasure of the Dice, the  
briclano rogante quan- Master of the House asking  
tum vini juberet ap- how much Wine he ordered  
poni cuique, inquit, to be served up to every one,  
Si largior copia vini he says, If a large Plenty  
parata est, dato cui of Wine be provided,  
que, quantum popos- give to every one as much  
cerit; si malignior, as he calls for; if a more  
I 3 distri-

## 96 CONVIVIUM FABULOSUM.

*distributio omnibus ex  
aque.*

*sparing divide to every  
one alike.*

Philyth. Quid sibi  
voluit ille Lacon cum  
diceret hæc?

What meant *that* Lace-  
demonian when he said  
*these Things*?

Eut. Agebat hoc ut  
convivium neque esset  
temulentum, neque  
rursum querulum.

He meant *this* that the  
Feast should neither be  
drunken, nor again quar-  
relsome.

Philyth. Qui sic?

How so?

Eut. Quia sunt qui  
gaudent bibere largius,  
sunt qui gaudent par-  
cius. Reperiuntur et  
abstemii, qualis Ro-  
mulus dicitur fuisse.  
Itaque si vinum da-  
tur nulli nisi poscenti,  
primum nemo compellitur  
ad bibendum, et  
tamen desiderant ni-  
hil, quibus largior  
potatio est grata. Ita  
fit ut nemo sit tristis  
in convivio. Rursus  
si parcius copia vini  
distribuitur æquis por-  
tionibus in singulos,  
habent satis qui bi-  
bunt moderatius, ne-  
que potest quæquam ob-  
murmurare in æqua-  
litate; quando qui

Because there are some  
who love to drink plentiful-  
ly, there are others who love  
to drink sparingly. There  
are likewise found abstemious  
People, such as Ro-  
mulus is said to have been.  
Therefore if Wine is gi-  
ven to none but him that  
calls for it, first no body  
is forced to drink, and  
yet they want nothing, to  
whom plentiful Drinking is  
agreeable. So it comes  
about that no body is sad  
in the Feast. Again, if a  
less Quantity of Wine is  
distributed in equal Shares  
to each, they have e-  
nough, that drink mode-  
rately, nor can any one  
murmur in Equality, since  
he that would have drunk  
han-

## CONVIVIUM FABULOSUM. 97

hausturus erat largius, plentifully, composes himself to Temperance with a contented Mind. If this Example pleases you, I will use it, for we would have this to be a fabulous, not a drunken Feast.

haustus erat largius, plentifully, composes himself to Temperance with a contented Mind. If this Example pleases you, I will use it, for we would have this to be a fabulous, not a drunken Feast.

Phylyth. Quid igitur bibebat Romulus? What then drank Romulus?

Eut. Idem quod canes bibunt. The same that Dogs drink.

Phylyth. An non istud indignum rege? Is not that unworthy of a King?

Eut. Nihil magis quam quod reges spirant aere communi cum canibus, nisi quod illud interest, rex non bibit eandem aquam, quam canis biberet, sed canis haurit aerem quem rex efflavit. Et vicissim rex haurit aerem quem canis efflavit. Alexander ille Magnus tulisset plus gloriæ, si bibisset cum canibus. Nam nihil pejus regi qui vigilat tot millibus hominum, quam vinolentia. Cæterum Romulum fuisse abstemium, apotheg-

No more than that Kings breathe in the Air common with Dogs, but that there is that Difference; the King does not drink the same Water which the Dog drank, but the Dog draws in the Air which the King breathed out. And again the King draws in the Air which the Dog breathed out. Alexander the Great had got more Glory, if he had drunk with the Dogs. For nothing is worse for a King, who watches over so many thousand Men, than Drunkenness. But that Romulus was abstemious, an Apothegm spoken by him

ma

## 98 CONVIVIUM FABULOSUM.

*ma dictum ab illo non infestivitur declarat. Etenim cum quidam videns illum abstinere a vino dixisset, vinum futurum vile, si omnes biberent quemadmodum ille; Imo, inquit, tum arbitror fore carissimum, si omnes biberent vinum quemadmodum ego, nam bibo quantum lubet.*

*Ge. Utinam noster Joannes Botzemus canonicus Constantinensis adesset heic. Nunc est non minus abstemius quam dicitur, alioqui comis et festivus conviva.*

*Po. Age, si potestis, non dicam, forbere et flare simul, quod Plautus ait esse difficile; sed edere et audire, quod est persacile; auspicabor manus fabulandi bonis avibus. Si fabula erit parum lepida, scitote Batavam esse. Opinor nomen Macchi auditum aliquot vestrum.*

*Ge. Non est ita diu quod periit.*

*not unwittingly declares. For when one seeing him abstain from Wine, had said, that Wine would be cheap, if all should drink as he; Nay, says he, then I think it would be very dear, if all should drink Wine at I do, for I drink as much as I have a Mind.*

*I wish our John Botzem, Canon of Constance, was here. For he too is no less abstemious than he is said to be; otherwise a courteous and pleasant Companion.*

*Come, if you can, I will not say, sup and blow at the same time, which Plautus says is difficult, but eat and hear, which is very easy; I will begin the Business of telling Stories with good Luck. If the Story be not a pretty one, know it is a Dutch one. I suppose the Name of Maccus has been heard by some of you.*

*It is not so long since he died.*

*Po. Cum*

## CONVIVIUM FABULOSUM. 99

Po. Cum is venisset in civitatem quæ dicitur Leydis, ac novus hospes vellet innotescere quopiam joco, (nam is erat homini mos) ingressus est officinam calcearii, salutatur. Ille cupiens extrudere suas merces, rogat nunquid vellet. Macco conjiciente oculos in ocreas penfiles ibi, calcearius rogat num vellet ocreas. Macco annuente, quærit aptas tibiis illius, protulit inventas alacriter, et ut solent, inducit illi. Ubi Maccus jam esset elegantur ocreatus, Quam belle, inquit, par calceorum duplicatis soleis congrueret his ocreis. Rogantus an vellet et calceos, annuit. Reperti sunt et additi pedibus. Maccus laudabat ocreas, laudabat calceos. Calcearius gaudens tacite succinebat illi laudanti, sperans æquius pretium, posteaquam merx placeret emptori tantopere. Et jam nonnulla familiaritas erat con-

When he was come into a City which is called Leyden, and being a new Guest, had a Mind to become known by some Jest, (for that was the Man's Way) he entered the Shop of a Shoemaker, salutes him. He desiring to put off his Ware, asks if he would have any Thing. Maccus casting his Eyes upon Leather Stockings that hung there, the Shoemaker asks him if he would have Leather Stockings. Maccus agreeing to it, he seeks some fit for his Legs, he produced them when found chearfully, and, as they use to do, draws them on for him. When Maccus now was handsomely fitted with Leather Stockings, How well, quoth he, would a Pair of Shoes with double Soles agree with these Leather Stockings. Being asked whether he would have Shoes too, he agrees to it. They were found, and put upon his Feet. Maccus commended the Stockings, commended the Shoes. The Shoemaker rejoicing silently, agreed with him commending them, hoping for a better Price, tracta

## 100 CONVIVIUM FABULOSUM.

tracta. *Heic Maccus inquit, Dic mihi bona fide nunquamne usu venit tibi, ut quem armasses sic ocreis et calceis ad cursum, quem ad odum nunc armasti me, abierat non numerato pretio? Nunquam, ait ille. Atque si forte, inquit, veniat usu, quid tu faceres tum? Consequeretur, inquit calcearius. Tum Maccus inquit, Dicis ista serio an joco? Plane loquor serio, inquit alter, et facerem serio. Expectari, ait Maccus; en præcurro pro calceis, tu sequere cursu; simulq; cum dicto coniecit se in pedes. Calcearius consecutus est e vestigio quantum poterat, clamitans, Tene te furem, tenete furem. Cum cives profuissent ex ædibus undique ad hanc vocem, Maccus cohibuit illos hoc commento, ne quis injiceret manum. Inquit ridens ac placido vultu, Ne quis remoretur nostrum cursum; cer-*

*seeing the Ware pleased the Buyer so much. And now some Familiarity was contracted. Here Maccus says, Tell me in good Faith, did it never happen to you, that one whom you had furnished thus with Leather Stockings and Shoes for a Race, as now you have furnished me, went off without paying the Price? Never, says he. But if by Chance, says he, it should happen, what would you do then? I would follow him, says the Shoemaker. Then Maccus says, Do you say that in Earnest, or in Jest? Truly I speak in Earnest, says the other, and would do in Earnest. I will try, says Maccus; so I run before for the Shoes, do you follow running; and together with this Saying, he threw himself upon his Feet. The Shoemaker followed him forthwith, as fast as he could, bawling, Stop the Thief, stop the Thief. When the Citizens ran out of their Houses on all Sides at this Cry, Maccus hindered them by this Contrivance, that no body should lay Hands on him. He says, smiling and with a pleasant Countenance, let no body stop our tamen*

## CONVIVIUM FABULOSUM. 101

tamen est de cupa ce-  
revissæ. Itaque jam  
omnes præbebant se  
spectatores certaminis :  
Nam suspicabantur cal-  
cearium fingere eum  
clamorem dolo ut, hac  
occasione anteverte-  
ret. Tandem calceari-  
us victus cursu rediit  
domum sudans et anhe-  
lus. Maccus tulit Bra-  
bium.

Ge. Iste Maccus  
quidem effugit calce-  
arium, at non effugit  
furem.

Po. Quamobrem ;

Ge. Quia ferebat  
furem secum.

Po. Forte pecunia  
non erat ad manum,  
quam postea resolvit.

Ge. Verum erat  
actio furti.

Po. Ea quidem in-  
tentata est post, sed  
jam Maccus innotuerat  
aliquot magistratibus.

Ge. Quid attulit  
Maccus ?

running, the Race is for a  
Tankard of Ale. Where-  
fore now all became specta-  
tors of the Race ; for they  
suspected that the Shoemak-  
er pretended that Cry out  
of Roguery, that by that  
Means he might get before  
him. At last the Shoemaker  
being beat in the Race, re-  
turned Home sweating and  
out of Breath, Maccus got  
the Prize.

That Maccus indeed  
escaped the Shoemaker,  
but he did not escape the  
Thief.

What for ?

Because he carried the  
Thief with him.

Perhaps Money was not  
at hand, which afterwards  
he paid.

But there was an Action  
of Theft.

That indeed was brought  
afterwards, but now Mac-  
cus was become acquainted  
with some Magistrates.

What did Maccus plead ?

Po. Qui

102 CONVIVIUM FABULOSUM.

Po. Quid attulit, What did he plead, *do*  
*rogas, in casu tam* you ask, in a Cause so easy  
*vincibili? Aëtor ma-* to be carried? *The Prosecu-*  
*gis periclitatus est* tor was more in Danger  
*quam reus.* than the Person indicted.

Ge. Qui sic?

How so?

Po. Quia grava- Because he loaded him  
*bat illum actione ca-* with an Action of Slander,  
*lumnix, et intende-* and urged the Rhemian Law,  
*bat Rhemiam legem,* which orders, that he who  
*quæ dicat, ut quin in-* brings a Charge which he  
*tenderet crimen quod* cannot prove, shall suffer  
*non possit probare, se-* the Punishment which the  
*rat poenam quam reus* Person indicted should have  
*laturus erat, si suis-* suffered, if he had been con-  
*set convictus. Nega-* victed. He denied that he  
*bat se contrectasse a-* meddled with the other's  
*lienam rem invito do-* Ware against the Will of  
*mino, sed deferente* the Owner, but on his gi-  
*ultra, nec ullam men-* ving it of his own accord  
*tionem pretii interces-* and that no Mention of  
*sisse; se provocasse cal-* Price had passed betwixt  
*cearium ad certamen* them; that he had challeng-  
*cursum: illum accepis-* ed the Shoemaker to the  
*se conditionem, nec* running of a Race; that he  
*habere quod queratur,* had accepted the Proposal,  
*cum esset superatus* and had nothing that he  
*cursum.* could complain of seeing he  
*was beat in the Race.*

Ge. Hæc actio non  
*multum abest ab um-*  
*bra asini. Quid tan-*  
*dem?*

This Action is not much  
*short of the Shadow of*  
*the Ass. What came of*  
*it at last?*

Po. Ubi

# CONVIVIUM FABULOSUM. 103

Po. Ubi risum est  
fatis, quidam e judi-  
cibus vocavit Mac-  
cum ad cœnam, et  
numeravit calceario  
pretium. Quidam  
simile accidit Daven-  
triæ me puero. Er-  
rat illud tempus, quo  
piscatores regnant, la-  
nii frigent. Quidam  
astabat ad fenestram  
fructuariæ, vehemen-  
ter obese fœminæ,  
oculis intentis in ea  
quæ posita erant ve-  
num. Illa invitabat  
hominem ex more,  
si quid vellet. Et  
cum videret intentum  
ficus, Vis ficos? ait,  
sunt perquam elegan-  
tes. Cum ille annuis-  
set, rogat quot libras  
vellet. Vis, inquit,  
quinque libras? An-  
nuenti effudit tantum  
ficorum in gremium.  
Dum illa reponit lan-  
ces, ille subducit se,  
non cursu, sed pla-  
ride. Ubi prodisset  
acceptura pecuniam,  
vidit emptorem a-  
pire: Insequitur ma-  
jore voce quam cur-  
su. Ille dissimulans,  
pergit quo cœperat ire.

When they had laughed  
sufficiently, one of the  
Judges invited Maccus to  
Supper, and paid the Shoe-  
maker his Price. Something  
like this happened at Daven-  
try, when I was a Boy.  
It was that Time, when the  
Fishermen reign, the Butchers  
starve. A certain Fellow  
stood at the Window of a  
Fruit-seller, a very fat Wo-  
man, with his Eyes intent  
upon those Things which  
were exposed to Sale. She  
invited the Man according  
to Custom, if he would have  
any Thing. And when she  
saw him intent upon the  
Figs, Will you have any Figs?  
says she, they are very fine  
ones. When he agreed on  
it, she asks him how many  
Pounds he would have.  
Will you have, says she,  
five Pounds? On his agree-  
ing to it, she poured so ma-  
ny Figs into his Bosom.  
Whilst she lays by the  
Scales, he withdraws, not  
running, but easily. When  
she came out to receive her  
Money, she saw her Chapman  
was going off: She follows  
with a greater Noise than  
Pace. He taking no Notice,  
goes on whither he had be-  
gun to go. At last many

K

Tan-

Ubi

## 104 CONVIVIUM FABULOSUM.

Tandem multis concurrentibus ad vocem fœminæ, restitit. Ibi causa agitur in corona populi: risus exoritur; emptor negabat se emisse sed accepisse quod fuisset delatum ultro; si vellet experiri coram iudicibus, se compariturum.

Ge. Age, narrabo fabulam non admodum dissimilem tuæ, nec fortasse inferiorem, nisi quid hæc non habeat auctorem perinde celebrem atque est Mac-cus. Pythagoras dividebat totum mercatum in tria hominum genera, quorum alii prodissent ut venderent, alii ut emerent: aiebat hoc utrumque genus esse sollicitum, ac proinde non felix. alios non venire in forum ob aliud, quam ut spectent quid proferatur illic, aut quid agatur: hos solos esse felices, quod vacui curis, fruerentur gratuita voluptate. Atque ad hunc modum

People coming together at the Clamour of the Woman, he stood. There the Cause is tried in a Ring of the People. A Laughter is set up; the Chapman denied that he bought them, but that he received what had been given on her own Accord; if she would try it before the Justices, he would appear.

Well, I will tell a Story not much unlike your's, nor perhaps inferior, but that this hath not an Author so famous as Maccus is. Pythagorus divided the whole Market into three Kinds of Men, whereof some go that they may sell, others to buy: He said that both these Kinds were concerned, and therefore not happy: That others did not come into the Market for any Thing else than that they may see what is produced there, or what is done: That these alone were happy, because being free from Cares, they enjoyed a gratuitous Pleasure And after this Manner he said a Philosopher was in the World, as they were in the Market. But in our Markets, a fourth

dicebat

CONVIVIUM FABULOSUM. 105

*dicebat philosophum  
versari in hoc mundo  
quemadmodum illi ver-  
sarentur in mercatu.  
Verum in nostris em-  
poriis quartum genus  
hominum solet obam-  
bulare, qui nec emunt  
nec vendunt, nec con-  
templantur otiose, sed  
observant sollicite si pos-  
sint involare quid. At-  
que quidam reperiu-  
ntur mire dextri in hoc  
genere; dicas natos  
Mercurio favente Con-  
vivator dedit fabulam  
cum coronide, ego dabo  
cum proæmio. Nunc  
accipite quod nuper  
accidit Antwerpiæ.  
Quidam sacrificus re-  
ceperat illic mediocrem  
summam pecuniæ, sed  
argenteæ. Quidam im-  
pior animadvertenter  
id. Adiiit sacrificum,  
qui gestabat crume-  
nam turgidam nummis  
in zona; salutatur civi-  
liter, narrat sibi datum  
negotium a suis, ut mer-  
cicaretur novum sacrum  
pallium parrocho sui vi-  
ci, quæ est summa ve-  
stis sacerdoti peragenti  
divinam rem. Rogat ut  
commodaret sibi tan-*

*Kind of Men uses to walk about, who neither buy nor sell, nor look about them idly, but watch carefully if they can sharp any thing. And some are found wonderfully dextrous in this Kind; you would say that they were born under the favour of Mercury. The Master of the Feast has given a Story with a Conclusion. I will give you one with a Preface. Now hear what lately happened at Antwerp. A certain Priest had received there a moderate Sum of Money, but in Silver. A certain Cheat had observed it. He went to the Priest, who carried the Purse stuffed with Money in his Belt; he salutes him civilly; he tells him that he was employed by his Neighbours to buy a new Surplice for the Parson of their Town, which is the upper Garment of the Priest performing Divine Service. He asks him that he would lend him a little of his Help, that he would go with him to those who sell such Gowns; that he might take it bigger or less by the*  
K 2 tillum

# 106 CONVIVIUM FABULOSUM.

tillum operæ, ut iret tecum ad eos, qui vendunt ejusmodi pallia; quo sumeret majus aut minus ex modo illius corporis, nam ipse staturam videri sibi congruere vehementur cum magnitudine parochi. Cum hoc videretur leve officium, sacrificus facile pollicitus est. Adeunt ædes ejusdam Pallium prolatum est. Sacrificus induit. Venditor affirmat miri congruere. cum impostor contemplatus esset sacrificum nunc a fronte, nunc a tergo, causatus est brevius a fronte quam esset par. Ibi venditor, ne contractus non procederet, negat id esse vitium pallii, sed turgidam crumenam efficere, ut brevitatem effunderet ea parte. Quid multa? Sacrificus deponit crumenam. Contemplantur denuo. Ibi impostor, sacrificio averso, arripit crumenam, ac conjecit se in pedes. Sacerdos insequitur, cursu ut erat pallia-

Measure of his Body, for his Stature seemed to him to agree mightily with the Bigness of the Parson. And as this seemed a slight Service, the Priest easily promised. They go to the House of a certain Man. The Garment was produced. The Priest puts it on. The Seller affirms that it fitted wonderfully. When the Cheat had viewed the Priest one while before, another behind, he pretended that it was shorter before than was fit. There the Seller, lest the Bargain should not go forward, denies that to be the Fault of the Garment, but that the full Purse was the Occasion, that the Shortness offended on that Side. What needs many Words? The Priest lays down the Purse. They view him again. There the Cheat, the Priest being turned from him, whips up the Purse, and throws himself upon his Feet. The Priest follows him running as he was with the Surplice on, and the Seller the Priest. The Parson cries out, Stop  
tus,

# CONVIVIUM FABULOSUM. 107

tus, et venditor sacrificum. Sacrificus clamat tenete furem, venditor clamat tenete sacrificum, impostor clamat cohibete furem sacrificum; et creditum est, cum viderent eum currere sic ornatum in publico; itaque dum alter est in mora alteri, impostor effugit.

Eu. Dignus qui pereat non simplici suspendio.

Ge. Nisi jam pendet.

Eu. Utinam non solus, sed una cum illo, qui favent talibus potentis in perniciem reipublicæ.

Ge. Non favent gratis. Est catena, quæ demissa in terras pertinet ad Jovem.

Eu. Redeundem ad fabulas.

As. Ordo redit ad te, si fas est cogere regem in ordinem.

*the Thief; the Seller cries out stop the Parson, the Cheat cries out stop the mad Priest; and it was believed, when they saw him run so dressed in the Streets; wherefore whilst one is a Hindrance to the other, the Cheat got away.*

*Worthy to perish not by a single Hanging.*

*Unless he be hanged already.*

*I wish not he alone, but together with him they who favour such Monsters to the Ruin of the Commonwealth.*

*They do not favour them for nothing. There is a Chain, which being let down upon the Earth reaches to Jupiter.*

*We must return to our Stories.*

*The Turn is come to you, if it be lawful to force a King to Order.*

K 3

Ec.

# 108 CONVIVIUM FABULOSUM.

Eu. Non cogar,  
imo veniam *vovens* in  
ordinem, *alioqui* essem  
tyrannus, non rex, *si*  
recusẽm *leges* quas  
*præscribo* aliis.

I will not be forced, *nay*  
I will come *willingly* into  
Order, *otherwise* I should  
be a Tyrant, not a King, *if*  
I should refuse the Laws  
which I *prescribe* to others.

As. Veruntamen  
*aiunt principem esse*  
supra *leges*.

Nevertheless *they say* a  
Prince is above the Laws.

Eu. Istuc *non est*  
omnino *falso* dictum,  
*si* accipias *principem*  
illum *summum*, quem  
*tum* vocabant *Cæsa-*  
*rem*. Deinde *si* sic  
accipias *superiorem* *le-*  
*gibus*, quod alii *coacti*  
servant *utcunque*, il-  
lum *præstare* multo  
cumulatus *suapte*  
*sponte*. Nam quod ani-  
mus est corpori, hoc  
est bonus princeps;  
*reipublicæ*. Sed quid  
opuserat addere bonus  
quum *malus* princeps  
*non est* princeps;  
quemadmodum impu-  
rus spiritus qui inva-  
sit corpus hominis,  
non est animus. Sed  
ad fabulam, et ar-  
bitror convenire, ut  
rex *adferam* fabulam  
regiam. Ludovicus

That is not altogether  
*falsely* said, *if* you mean  
by a Prince that great  
one, which then they called  
Cæsar. And then *if* you  
so understand *superior* to  
the Laws, that others being  
forced keep them in some  
Measure, that he *observes*  
them much more fully of  
his own Accord. For what  
the Soul is to the Body,  
that is a good Prince to the  
Commonwealth. But what  
Need was there to add  
good, since a bad Prince  
is not a Prince; as an  
impure Spirit, that has sei-  
zed the Body of a Man,  
is not the Soul. But to  
the Story; and I think it  
is fit, that I being a King,  
should bring a Story of a  
King. Lewis King of  
France, the Eleventh of  
that Name, when Affairs

rex

## CONVIVIVM FABULOSUM. 109

rex Galliarum, undecimus ejus nominis, cum, rebus turbatis domi, peregrinaretur apud Burgundiones, occasione venationis nactus est familiaritatem cum quodam Conone, rustico homine, sed simplicis ac sinceri animi. Nam monarchæ delectantur hominibus hoc genus. Rex diverterat frequenter ad hujus ædes ex venatu, et ut nonnunquam magni principes delectantur plebiis rebus, vescébatur rapis apud eum cum magna voluptate. Mox ubi Ludovicus restitutus jam potiretur rerum apud Gallos; uxor submouit Cononem, ut commonefaceret regem veteris hospitii, et adferret illi aliquot insignes rapas dono. Conon tergiversatus est, se lufurum operam; principes enim non meminisse talium officiorum. Sed uxor vicit: Conon deligit aliquot insignes rapas, accingitur itineri. Ve-

being in Disorder at Home, he sojourned among the Burgundians, on Occasion of Hunting, got Acquaintance with one Conon, a Country Fellow, but of an honest and sincere Mind; for Monarchs are delighted with Men of this Sort. The King turn'd frequently to his House after Hunting; and as sometimes great Princes are pleased with common Things, he eat Turnips with him with great Pleasure. Soon after when Lewis being restored, now enjoyed the Kingdom amongst the French; the Wife advised Conon, that he should put the King in Mind of his old Entertainment, and should carry him some fine Turnips as a Present. Conon declined it, saying that he should lose his Labour, for Princes did not remember such Services. But the Wife prevailed. Conon chooses out some fine Turnips, prepares for his Journey But he being tempted with the Allurements of the Food, by little and little devoured them all, one only a very great one excepted. When Conon

rum

# 110 CONVIVIUM FABULOSUM.

rum ipse captus ille-  
cebra cibi, paulatim  
devoravit omnes, una  
duntaxat insigniter,  
magna excepta. Ubi  
Conon prorepisset in  
aulam, qua rex erat  
iturus, statim agnitus  
est a rege, et ac-  
cerſitus. Ille detulit  
munus cum magna  
alacritate, rex accepit  
cum majore alacri-  
tate, mandans cui-  
dam e proximis, ut  
reponeretur diligen-  
ter inter ea quæ ha-  
beret chariſſima. Ju-  
bet Cononem prande-  
re ſecum; a prandio  
egit gratias Cononi,  
et juffit mille corona-  
tos numerari pro ra-  
pa illi cupienti repe-  
tere ſuum ruſ. Cum  
fama hujus rei, ut fit  
pervagata eſſet per  
omne regis famuli-  
tium, quidam ex au-  
licis dedit regi non in-  
elegantem equum do-  
no. Rex intelligens  
illum provocatum be-  
nignitate quam præ-  
ſtiterat Cononi, capta-  
re prædam, accepit  
munus vultu majorem  
in modum alacri, et

had crept into the Hall,  
where the King was to  
paſs, he was preſently  
known by the King, and  
ſent for. He offered his  
Preſent with great Chear-  
fulneſs; the King received  
it with greater Chearful-  
neſs, ordering one of thoſe  
next him, that it ſhould be  
laid up diligently amongſt  
thoſe Things which he  
counted moſt dear. He  
orders Conon to dine with  
him; after Dinner he gave  
Thanks to Conon; and  
ordered a thouſand Crowns  
to be paid for his Turnip  
to him deſiring to return to  
his own Country. When  
the Fame of this Thing, as  
it happens, had gone thro'  
all the King's Servants, one  
of the Courtiers gave the  
King no unhandſome Horſe  
as a Preſent. The King  
underſtanding that he being  
encouraged by the Kindneſs  
which he had ſhewn to Co-  
non, caught at a Prize, re-  
ceived the Preſent with a  
Countenance more than or-  
dinarily chearful; and hav-  
ing called together his  
Nobles, he began to conſult  
with them what Preſent he  
ſhould make a Return for  
ſo fine and ſo valuable a

con-

## CONVIVIUM FABULOSUM. III

convocatis primoribus, cœpit consultare quo munere pensaret tam bellum tamque pretiosum equum. Interim qui donarat equum, concepit optimas spes animo, cogitans sic, si sic pensavit rapam donatam a rustico, quanto munificentius pensaturus est talem equum oblatum ab aulico. Cum alius responderet aliud regi consultanti veluti de magna re, et captator lassatus esset diu vana spe, tandem rex inquit, Venit mihi in mentem quod donem illi, et quopiam ex proceribus accersito, dixit in aurem, ut adferret id quod reperiret in cubiculo (simulque designat locum) obvolutum diligenter serico. Rapa adfertur. Rex donat eum sua manu aulico, ut erat obvoluta, addens, equum videri sibi bene pensatum cimelio quod conitisset sibi mille coronatis. Aulicus digressus dum tollit lin-

Horse. *In the mean Time he who had given the Horse, conceived rich Hopes in his Mind, thinking thus, if he made such a Return for a Turnip presented by a Country Fellow; how much more generously will he make a Return for such a Horse given him by a Courtier. When one answered one Thing, another another to the King, consulting as about a grand Affair, and this catching Fellow had been sed a long Time with vain Hopes, at last the King says, It comes into my Mind what I should give him, and one of the Nobles being called to him, he whispered in his Ear, that he should bring that which he should find in his Bed chamber, (and at the same Time he describes the Place) wrapped up diligently in Silk. The Turnip is brought. The King gives it with his own Hand to the Courtier, as it was wrapped up, adding, that the Horse seemed to him well paid for with a precious Thing which had cost him a thousand Crowns. The Courtier going away, whilst he takes off the*  
teum

## 112 CONVIVIUM FABULCSUM.

*teum, reperit pro thesauro non carbones, ut aiunt, sed rapam jam subaridam. Ita ille captator captus risui fuit omnibus.*

*Cloth finds for a Treasurer, not Coals, as they say, but a Turnip now dry. Thus that catching Fellow being catched, was a Laughing-Stock of every Body.*

A. Jam si permit-  
tis, rex, ut plebeius  
loquar regalia, refe-  
ram quod ex tua fa-  
bula venit in men-  
tem de eodem Ludo  
vico. Nam ut anfa  
trahit ansam, ita fa-  
bula fabulam. Cum  
quidam famulus vi-  
disset pediculum re-  
pentem in regia veste,  
flexis genibus, et ma-  
nu sublata, significat  
se velle præstare nescio  
quid officii. Ludovi-  
co præbente se, sus-  
tulit pediculum, et ab-  
jecit clam. Rege ro-  
gante quid esset, pu-  
duit fateri. Cum rex  
instarat, fassus est fu-  
isse pediculum. Est  
lætum cmen, inquit,  
declaret enim me esse  
hominem, quod hoc  
genus vermiculorum  
infestet hominem pe-  
culiariter, præsertim  
in adolescentia, jus-  
sitque quadraginta co-

Now if you permit me,  
O King, that I being a Com-  
moner, should speak of Things  
belonging to Kings, I will  
relate what upon your  
Story comes into my Mind  
of the same Lewis. For as a  
Link of a Chain draws a  
Link, so does a Story a Sto-  
ry. When a certain Servant  
had seen a Louse creeping  
upon the King's Coat, on his  
banded Knees, and with  
his Hand held up, he signi-  
fies that he would perform  
some Office or other. Lewis  
offering himself, he took off  
the Louse, and threw it  
away privately. The King  
asking what it was, he was  
ashamed to confess. When  
the King urged him, he  
confessed that it was a  
Louse. It is a joyful O-  
men, quoth he, for it de-  
clares that I am a Man, be-  
cause this Kind of Vermin  
does infest Man peculiarly,  
especially in his Youth, and  
he ordered forty Crowns to  
be paid him for his Ser-  
ronates

## CONVIVIUM FABULOSUM. 113

ronatos numerari *pro officio*. Post aliquam multos dies, *alter quidam*, qui *viderat* tam humile *officium* cessisse *feliciter illi*, *nec animadvertens* plurimum *interesse facias* quid *ex animo an arte*, aggressus est *regem* simili *gestu*, ac *rursus illo præbente se simulabat* se tollere *quiddam e regia veste*, quod *mox abjiceret*. Cum *rex urgeret tergiversantem*, ut diceret *quid esset*, pudore *mire simulato*, tandem *respondit esse publicem*. *Rex intellecto furo*, *Quid*, inquit, *an tu facies me canem?* *Iussit hominem tolli ac quadraginta plagas insligi pro quadraginta coronatis captatis*.

Phylyth. Non est tutum, ut audio, ludere cum regibus facetiis; quemadmodum enim leones præbent se nonnunquam placide fricanti, iidem, ubi lubitum est, sunt leones, et collusor jacet. Ibi-

vice. After a good many Days, *some other*, who had *observed* that so mean a *Service* had fallen out *luckily* for him, and not *mind- ing* that there is a great- deal of Difference *whether you do a Thing from the Heart*, or by *Art*, accosted the *King* with the like *Ges- ture*, and again he offering himself, he *pretended* that he took something from the *King's Coat*, which *present- ly he threw away*. When the *King* urged him *declining* to tell *what it was*, Shame being *wonderfully counterfeited*, at length he *answered* that it was a *Flea*. The *King* having understood the *Roguery*, *What*, quoth he, *will you make me a Dog?* He ordered the *Fellow* to be taken away, and *forty Stripes* to be given him for the *forty Crowns* he *caught at*.

It is not safe, as I hear, to play with *King's* in Wag- gery; for as *Lions* offer themselves some- times quietly to one that rubs them, the same, when they please, are *Lions*, and their *Play-fellow* lies dead. In like Manner *Kings*  
dem

# 114 CONVIVIUM FABULOSUM.

dem reges favent. Sed  
*adferam fabulam non  
 dissimilem tuæ fabulæ,  
 ne recedamus interim  
 a Ludovico, cui erat  
 pro delectamento sal-  
 lere hiantes corvos.*  
 Acceperat dono ali-  
 cunde decem millia co-  
 ronatorum. Quoties  
 autem nova pecunia  
 obigit principibus,  
 omnes officarii venan-  
 tur, et captant ali-  
 quam partem prædæ.  
 Id non fugiebat Ludo-  
 vicum. Cum igitur ea  
 pecunia exprompta esset  
 in mensa, quo magis  
 invitaret spem omni-  
 um, sic locutus est cir-  
 cumstantibus. Quid,  
 an non videor vobis  
 opulentus rex? Ubi  
 collocabimus tantam  
 vim pecuniæ? Est do-  
 natitia, convenit do-  
 nari vicissim. Ubi  
 nunc sunt amici, qui-  
 bus debeo pro suis of-  
 ficiis in me? Adfint  
 nunc priusquam hic  
 thesaurus effluat. Ad  
 hanc vocem permulti  
 accurrere, nemo non  
 sperabat aliquid sibi.  
 Cum rex vidisset ali-  
 quem in hiantem maxi-

favour. But I will bring  
 a Story not unlike your  
 Story, that we may not  
 depart in the mean Time  
 from Lewis, to whom it  
 was a Diversion to  
 deceive gaping Crows.  
 He had received as  
 a Present from some-  
 body ten thousand Crowns.  
 But as often as new  
 Money has come in to  
 Princes, all the Offi-  
 cers hunt for it, and  
 endeavour to catch some  
 Part of the Prize. That  
 did not escape Lewis.  
 When therefore that Mo-  
 ney had been drawn  
 out upon the Table,  
 that he might raise the  
 more the Hopes of all,  
 thus he spoke to them  
 standing about him.  
 What, do not I seem  
 to you a rich King?  
 Where shall we dispose  
 of so great a Quantity  
 of Money? It is given,  
 it is fit it be given  
 again. Where now are my  
 Friends, to whom I am  
 indebted for their Ser-  
 vices to me? Let them  
 come now, before this  
 Treasure be gone. Upon  
 this Saying a great many  
 came in, every body hoped  
 me

## CONVIVHUM FABULOSUM. 115

me, et jam devorantem pecuniam oculis, conversus ad eum, inquit, Amice, quid tu narras? Ille commemorabat, se aluisse regios falcones diu summa fide, nec sine gravibus impendiis. Alius adferebat aliud; quisque exaggerabat suum officium verbis, quantum poterat. Rex audiebat omnes benigne et comprobabat orationem singulorum. Hæc consultatio dilata est in longum tempus, quæ torqueret omnes diutius spe metuque. Primus cancellarius assidebat inter eos: nam jusserat et hunc acciri. Is prudentior cæteris, non prædicabat sua officia, sed agebat spectatorem fabulæ. Tandem rex conversus ad hunc inquit, Quid narrat meus cancellarius? Ille solus petit nihil, nec prædicat sua officia. Ego, inquit cancellarius, accepi plus a regia be-

came in, every body hoped for something to himself. When the King saw one gaping at it very much, and now devouring the Money with his Eyes, being turned to him, he says, Friend, what do you say? He said, that he had maintained the King's Hawkes a long Time with great Faithfulness, and not without great Charges. Another acknowledged another Thing; every Man magnified his Office by Words as much as he could. The King heard all kindly, and approved of the Speech of every one. This Consultation was continued for a long Time, that he might torment them all the longer with Hope and Fear. The first Chancellor stood amongst them; for he had ordered him also to be called. He more prudent than the rest, did not extol his Services, but acted the Spectator of the Play. At last the King being turned to him, says, What says my Chancellor? He alone asks for nothing, nor does he extol his Services. I, says the Chancellor, have received more from the royal Bounty, than

L

nigritate

## 116 CONVIVIUM FABULOSUM.

nignitate, quam promeruerim; nec sum magis sollicitus de ulla re, quam ut respondeam regiae munificentiae in me, tantum abest ut velim flagitare plura. Tum rex inquit, Unus igitur omnium non eges pecunia? Tua benignitas, inquit alter, jam praestitit ne egerem. Ibi rex versus ad alios inquit, Næ ego sum magnificentissimus omnium regum, qui habeam tam opulentum cancellarium. Heic spes accensa est magis omnibus, futurum ut pecunia distribueretur cæteris, quandoquidem ille ambiebat nihil. Ubi rex luffisset ad hunc modum fatis diu, coegit cancellarium, ut auferret totam eam summum domum. Moxq; versus ad cæteros jam mœstos, Vobis erit expectanda, inquit, alia occasio.

Phil. Fortasse videbitur frigidius, quod sum narraturus: proinde deprecor suspicionem mali doli fu-

*I have deserved; nor am I more concerned about any Thing, than that I may answer the royal Bounty towards me, so far am I from desiring to ask more. Then the King says, Do you alone therefore of all not want Money? Your Bounty, says the other, has already secured me from wanting. There the King being turned to the others, says, Truly I am the most magnificent of all Kings, who have so rich a Chancellor. Here Hope was kindled more in all, that it would come to pass, that the Money would be distributed to the rest, seeing he desired nothing. When the King had played in this Manner long enough, he forced the Chancellor to take all that Sum home. And by and by being turned to the rest, now sad, You must wait, says he, another Occasion.*

Perhaps it will appear flat, which I am going to tell; wherefore I bar the Suspicion of evil Deceit, or Roguery, that I may not  
cive;

## CONVIVIUM FABULOSUM. 117

cive; *ne videar am-*  
*bisse* immunitatem *de*  
*industria.* Quidam *a-*  
*diit* eundem *Ludovi-*  
*cum,* petens *ut* jube-  
*ret manus,* quod *for-*  
*te* vacabat *in eo pa-*  
*go,* in quo *habita-*  
*bat,* transferri *in ip-*  
*sum.* Rex, *audita pe-*  
*titione,* *respondit ex-*  
*pedite,* *Efficies nihil.*  
*Petitor* etiam *mox*  
*actis gratis regi dis-*  
*cesset.* Rex *colligens*  
*ex ipsa fronte,* *esse*  
*hominem non omni-*  
*no sinistri ingenii,* *sus-*  
*picansque illum non*  
*intellexisse quod re-*  
*spondisset,* *jubet eum*  
*revocari.* Redit. Tum  
*rex inquit,* *Intellexe-*  
*ras quid responderim*  
*tibi?* *Intellexi.* *Quid*  
*igitur dixi?* *Me ef-*  
*fecturam nihil.* *Cur*  
*igitur agebas gratias?*  
*Quoniam,* *inquit,* *est*  
*quod agam domi: pro-*  
*inde persecuturus e-*  
*ram ancipitem spem*  
*hic, meo magno in-*  
*commodo: nunc in-*  
*terpretor beneficium,*  
*negasse beneficium ci-*  
*to, meque lucratum*  
*quicquid eram perdi-*

*seem to have sought Immu-*  
*nity on purpose.* A certain  
*Man went to the same Lew-*  
*is,* desiring *that* he would  
*order an Office,* which *by*  
*chance* was vacant *in that*  
*District,* in which *he liv-*  
*ed,* to be conferred *upon*  
*him.* The King, *having*  
*heard his Petition,* *answered*  
*readily,* *You will do nothing.*  
*The Petitioner likewise pre-*  
*sently having given Thanks*  
*to the King,* *departed.* The  
*King gathering from his*  
*very Look,* *that he was a*  
*Man by no Means of dull*  
*Parts,* and suspecting *that*  
*he did not understand what*  
*he had answered him,* *or-*  
*ders him to be called back.*  
*He returns.* Then the King  
*says,* Did you understand  
*what I answered you?* I  
*did understand.* *What then*  
*did I say?* *That I should*  
*effect nothing.* *Why there-*  
*fore did you give Thanks?*  
*Because,* says he, *I have*  
*something to do at Home,*  
*and therefore I should have*  
*pursued doubtful Hopes here*  
*to my great Loss: Now I*  
*construe it as a Kindness to*  
*deny the Kindness quickly,*  
*and that I have gained*  
*whatsoever I should have*  
*lost, if I had been sed by*

turus, *si* lactatus fuisset *vana spe*. Ex eo responso rex conjectans *minime* segnem hominem, ubi percunctatus esset pauca, Habebis, inquit, quod petis, quo agas mihi gratias bis; *simulque* versus *ad* officarios, Expediantur diplomata huic, inquit, *sine mora*, ne hæreat heic diu suo damno.

Eu. Non deest quod referam de Ludovico, sed malo de nostro Maximiliano Qui, ut nequaquam solitus est desodere pecuniam, ita erat clementissimus in eos qui decoxerant, modo commendarentur titulo nobilitatis. Cum vellet opitulari cuidam juveni ex hoc genere hominum, mandavit illi legationem, ut peteret centum millia florenorum a quadam civitate nescio quo titulo. Titulus autem erat talis, ut si quid imperatum esset dexteritate legati posset duci pro lucro. Le-

vain Hopes. By that Answer the King guessing him to be no dull Man, when he had asked him a few Things, You shall have, quoth he, what you desire, that you may give me Thanks twice: And at the same Time turning to the Officers, Let the Patents be made ready for him, saith he, without Delay, that he may not stay here long to his Loss.

I want not something to relate of Lewis, but I had rather tell of our Maximilian. Who, as he used not to bury his Money, so he was very merciful to those who had spent their Estate, so they were recommended by a Title of Nobility. Being desirous to help a certain young Man of this Sort of Men, he committed to him a Deputation, that he should demand a hundred thousand Florins from a certain City upon I know not what Title. But the Title was such, that if any Thing was obtained by the Dexterity of the Deputy, it might be reckoned as clear Gain. The Deputy got fifty thousand, he  
gatus

# CONVIVIUM FABULOSUM. 119

gatus extorsit quinquaginta millia, reddidit Cæsari triginta. Cæsar lætus insperata præda dimisit hominem, inquirens nihil præterea. Interea quæsitores et rationales oscerant plus receptum fuisse quam exhibitum: interpellant Cæsarem, ut accerferet hominem. Accitus est, venit illico. Tum Maximilianus inquit, Audio te accepisse quinquaginta millia. Fassus est: Exhibuisti non nisi triginta. Fassus est et hoc. Redlenda est ratio, inquit. Promisit se facturum, et discessit. Rursum cum nihil esset actum, officariis interpellantibus, revocatus est. Tum Cæsar inquit, Nuper iussus es reddere rationem. Memini, inquit ille, et sum in hoc. Cæsar suspicans rationem nondum esse satis subductam illi, passus est illum abire sic. Cum sic eluderet, officarii instabant vehementer, clami-

returned Cæsar thirty, Cæsar being glad of this unexpected Booty, dismissed the Man, enquiring nothing further. In the mean Time the Treasurers and Auditors had smelled out, that more was received than given in: They speak to Cæsar, that he would send for the Man. He was sent for, comes presently. Then Maximilian says, I hear that you received fifty thousand. He confessed it. You gave in but thirty. He confessed that too. You must give an Account says he. He promised he would do it, and departed. Again when nothing was done, the Officers speaking to Cæsar, he was recalled. Then Cæsar says, Lately you were ordered to give an Account. I remember, says he, and I am about it. Cæsar suspecting that his Account was not yet sufficiently drawn up by him, he suffered him to go away so. When he thus evaded, the Officers pressed the Matter mightily, crying out that it was not to be bore with, that he should play upon Cæsar so

*tantes non esse ferendum, ut ille illuderet Cæsari tam palam. Persuadent ut accersitus juberetur exhibere rationem inibi, ipsis præsentibus. Cæsar annuit. Accitus venit illico, nihil tergiverfatus. Tum Cæsar inquit, Nonne pollicitus es rationem? Pollicitus, respondit ille. Opus est jam, inquit, nec est locus tergiverfandi amplius. Ibi juvenis inquit sat dextre. Non detrecto rationem, invictissime Cæsar; verum non sum admodum peritus hujusmodi rationum, ut qui nunquam reddiderem: Isti qui assident sunt peritissimi talium rationum: si videro vel semel quemadmodum illi tractent hujusmodi rationes, ego imitabor facile. Rogo jubeas illos vel edere exemplum, videbunt me docilem. Cæsar sensit dictum hominis, quod hi non intelligebant, in quos dicebatur; ac subridens in-*

*openly. They persuade him, that being sent for, he should be ordered to give in his Account there, whilst they were by. Cæsar agrees. Being sent for, he comes quickly, not at all declining it. Then Cæsar says, Did not you promise an Account? I did, replied he. It must be just now, says he, nor is there Room for declining it any longer. There the young Man says dextrously enough. I do not refuse an Account, most invincible Cæsar; but I am not very much skilled in such Accounts, as who never gave any in: These who sit by are very skilful in such Accounts: If I see but once how they manage such Accounts, I shall imitate them easily. I desire you would command them but to set me an Example, they shall see me tractable. Cæsar understood the Saying of the Man, which they did not understand, against whom it was said; and smiling, says, You say true, and demand what is reasonable. So he dismissed the young quit,*

## CONVIVIUM FABULOSUM. 121

quit, *Narras verum, et postulas æquum. Ita dimisit juvenem: subindicabat enim illos scelere reddere rationem Cæsari, quem admodum ipse reddiderat, nimirum, ut bona pars pecuniæ remaneret penes ipsos.*

Le. *Nunc est tempus, ut fabula descendat ab equis ad asinos, ut aiunt, a regibus ad Antonium sacrificum Lovaniensem, qui fuit in deliciis Philippo cognomento bono. Feruntur multa hujus viri, vel jucunde dicta, vel jocosæ facta, sed pleraque sordidiora. Nam solebat condire plerisque suos lusus quodam unguento, quod non sonat admodum eleganter, sed olet pejus. Deligam unum ex mundioribus, Invitaret unum atque alterum bellum homunculum obvios forte in via. Cum rediisset domum, reperit culinam frigidam. Nec erat nummus in loculis, quod nequaquam*

Fellow. *For he intimated that they used to give Account to Cæsar, as he had given his, to wit, that a good Part of the Money should remain with them.*

Now it is Time that the Story should descend from Horses to Asses, as they say, from Kings to Anthony the Priest of Lowain, who was in Favour with Philip by Sirname the Good. They have reported many Things of this Man, either pleasantly said, or jocosely done, but most of them nasty. For he used to season most of his Mirth with a certain Ointment, which does not sound very neatly, but smells worse. I will choose one of the cleaner. He had invited one and another pretty Fellow that met him by chance in the Street. When he was returned Home, he finds the Kitchen cold, Nor was there any Money in his Pocket, which was not unusual with him. Here was need of speedy  
era.

erat insolens illi. Heic erat opus celeri consilio. Subduxit se tacitus, et ingressus culinam fœneratoris, quicum illi erat familiaritas, quod ageret frequenter cum illo, famula digressa, subduxit unam ex æneis ollis, una cum carnibus jam coactis, ac deferebat testam veste domum; dat coquæ, jubet carnes et jus protinus effundi in aliam fictilem ollam simulq; ollam fœneratoris defricari donec niteret. Eo facto, mittit puerum ad fœneratorem, qui deposito pignore, sumat mutuo duas drachmas a fœneratore, sed accipiat chirographum, quod testaretur talem ollam missam ad ipsum. Fœnerator non agnoscens ollam, utpote defricatam ac nitentem, recipit pignus, dat chirographum, et numerat pecuniam. Ea pecunia puer emit vinum. Ita prospectum est convivio. Tandem cum prandium appareretur fœneratori, olla def-

Contrivance. *He withdrew himself silently, and entering the Kitchen of an Usurer, with whom he had a familiar Acquaintance; because he dealt frequently with him, the Maid being gone aside, he took off one of the brazen Pots, together with the Flesh now boiled, and carried it covered under his Coat Home; gives it to the Cook-maid, orders the Flesh and Broth immediately to be poured out into another earthen Pot, and at the same Time the Pot of the Usurer to be rubbed 'till it was bright. That being done, he sends a Boy to the Usurer, who leaving it in Pawn, should borrow two Drachms of the Usurer, but should take a Note, that should testify that such a Pot was sent to him. The Usurer not knowing the Pot, as being rubbed and bright, takes the Pawn, gives the Note, and pays the Money. With that Money the Boy buys Wine. Thus Provision was made for a Feast. At last when Dinner was preparing for the Usurer, the Pot was missing. Upon this there was a Brawl with*  
derata

## CONVIVIUM FABULOSUM. 123

derata est. *Heic iur-  
gium adversus coquam.*  
Cum ea gravaretur,  
*she affirmed constantly*  
affirmavit constanter  
*that no body had been*  
neminem fuisse eo die  
*that Day in the Kitchen*  
in culina præter An-  
*besides Anthony.*  
tonium. Videbatur  
*It seemed*  
improbum suspicari  
*wicked to suspect*  
hoc de sacrificio. Tan-  
*this of a Priest.*  
dem itum est ad il-  
*At length they*  
lum. Exploratum an  
*went to him: Searched*  
olli esset apud illum,  
*whether the Pot was with*  
at nulla reperta est.  
*him, but none was found.*  
*What needs many Words?*  
*The Pot was demanded of*  
Quid multis? Olla  
*him in earnest, because he*  
flagitata est ab illo  
*alone had entered the Kit-*  
serio, quod solus  
*chen, at what Time it was*  
ingressus esset culinam  
*missing.*  
quo tempore deside-  
*He confessed he*  
rata est. Ille fassus  
*borrowed a certain Pot,*  
est sumpsisse mutuo  
*but which he had sent*  
quandam ollam, sed  
*back to him of whom he*  
quam remisisset illi  
*had it. When they denied*  
unde sumpserat. Cum  
*it, and the Contention*  
illi pernegarent id, et  
*grew warm, Anthony, some*  
contentio incaluisse,  
*Witnesses being taken to*  
Antonius, aliquot te-  
*him, says, See how dangerous*  
stibus adhibitis, in-  
*it is to deal with Men*  
quit, Videte quam pe-  
*of these Times without*  
riculosum est agere  
*a Note: An Action*  
cum hominibus horum  
*of Theft would be almost*  
temporum sine chiro-  
*laid against me, unless*  
grapho; actio furti  
*I had the Hand of the*  
propemodum inten-  
*Usurer; and he produced*  
deretur mihi, ni habe-  
*the Note. The Roguery*  
rem manum fœnerato-  
*was understood; the Sto-*  
ris, et protulit syngra-  
*ry was spread through*  
pham. Dolus intel-  
*the whole Country with*  
lectus est: fabula dis-*a great deal of Laughter,*  
*that the Pot was pawned*  
*sipata*

*the Cook maid. When she*  
was greivously charged,  
*she affirmed constantly*  
*that no body had been*  
*that Day in the Kitchen*  
*besides Anthony. It seemed*  
*wicked to suspect this*  
*of a Priest. At length they*  
*went to him: Searched*  
*whether the Pot was with*  
*him, but none was found.*  
*What needs many Words?*  
*The Pot was demanded of*  
*him in earnest, because he*  
*alone had entered the Kit-*  
*chen, at what Time it was*  
*missing. He confessed he*  
*borrowed a certain Pot,*  
*but which he had sent*  
*back to him of whom he*  
*had it. When they denied*  
*it, and the Contention*  
*grew warm, Anthony, some*  
*Witnesses being taken to*  
*him, says, See how dangerous*  
*it is to deal with Men*  
*of these Times without*  
*a Note: An Action*  
*of Theft would be almost*  
*laid against me, unless*  
*I had the Hand of the*  
*Usurer; and he produced*  
*the Note. The Roguery*  
*was understood; the Sto-*  
*ry was spread through*  
*the whole Country with*  
*a great deal of Laughter,*  
*that the Pot was pawned*  
*sipata*

fixata est per totam regionem cum magnorifu, ollam oppignoratam ipsi cujus erat. Homines favent huiusmodi dolis libentius, si commissi sint in odiosas personas, praesertim eos qui solent imponere aliis.

A. Næ tu apperuisse nobis mare fabularum, nominato Antonio: sed referam duntaxat unam, eamque brevem, quam audiavi nuperrime. Aliquot belli homunculi, ut dicunt, agitabant convivium simul, quibus nihil in vita prius quam ridere. Inter hos erat Antonius, atque item alter, et ipse celebris in hoc genere laudis, et velut æmulus Antonii. Porro quemadmodum inter philosophos, si quando conveniunt, quaestiunculæ solent proponi de rebus naturæ, ita heic statim quaestio nata est, quænam pars hominis esset honestissima. Alius divinabat oculos, alius cor,

to him whose it was. Men favour such Tricks the more willingly, if they are practised upon odious Persons, especially those who are wont to impose upon others.

Truly you have opened to us a Sea of Stories, by naming Anthony: But I will relate only one, and that a short one, which I heard very lately. Some pretty little Fellows, as they call them, kept a Feast together with whom nothing in Life is better than laughing. Among these was Anthony, and likewise another, he also famous in this Sort of Praise, and as it were a Rival of Anthony. Moreover as amongst Philosophers, if at any Time they meet, little Questions used to be proposed about the Things of Nature, so here immediately a Question arose, what Part of Man was the most honourable. One guessed the Eyes, another the Heart, another the Brain, another likewise another Thing, and every

alius

## CONVIVIUM FABULOSUM. 125

alius cerebrum, alius item aliud, et quisque adferebat rationem suæ divinationis. Antonius iussus dicere sententiam, dixit os videri sibi honestissimam partem omnium, et addidit nescio quam causam. Tum ille alter, ne quid ipsi conveniret cum Antonio, respondit, eam partem qua sedemus videri sibi honestissimam. Cum id videretur absurdum omnibus, attulit hanc causam, quod is duceretur vulgo honoratissimus, qui primus consideret, hoc honoris competere parti quam dixisset. Applausum est huic sententiæ, et risum est affatim. Homo placuit sibi de hoc dicto, et Antonius visus est victus in eo certamine. Antonius dissimulavit, qui non detulerat primam laudem honestatis ori ob aliud, nisi quod sciret illum velut æmulum suæ gloriæ nominaturum diversam partem.

one gave a Reason of his Guess. Anthony being ordered to declare his Opinion, said that the Mouth seemed to him the most honourable Part of all, and he added I know not what Reason. Then that other, that he might not in any Thing agree with Anthony, answered that that Part on which we sit seemed to him the most honourable. When that appeared absurd to all, he gave this Reason, that he was reckoned commonly the most honourable, who first sat down, that his Honour belonged to that Part which he had named. They applauded this Opinion, and laughed heartily. The Man was pleased with himself for this Saying, and Anthony seemed conquered in that Dispute. Anthony took no Notice, who had not given the chief Praise of Honour to the Mouth for any Thing else, but that he knew that he, as the Rival of his Glory, would name the quite contrary Part. After some Days, when both of them were invited again to the same Feast, Anthony entering  
Post

## 126 CONVIVIUM FABULOSUM.

Post aliquot dies, cum uterque vocatus esset rursus ad idem convivium, Antonius ingressus offendit æmulum confabulentem cum aliquot aliis, dum cæna adornatur, et aversus emisit clarum ventris crepitum ante faciem alterius. Ille indignatus inquit, Abi scurra, ubinam didicisti istos mores? Tum Antonius inquit, Etiam indignaris? Si salutastem te ore, resalutasses, nunc saluto te parte corporis, vel te iudice, honestissima omnium; et vocor scurra. Sic Antonius recuperavit gloriam amissam prius. Diximus omnes, superest ut iudex pronunciet.

Ge. Faciam id, sed non priusquam quisque ebiberit suum cyathum. En auspico, sed lupo in fabula.

P. Levinus Panagathus adfert haud lævum omen.

L. Quid actus est inter tam lepidos congerrones?

finds his Rival talking with some others, whilst Supper is getting ready, and turning his Back upon him, he let fly a rousing F—t before the Face of the other. He being mad, says, Get you gone you rude Droll, where did you learn these Manners? Then Anthony says, What are you angry? If I had saluted you with my Mouth, you would have saluted me again, now I salute you with a Part of the Body, even you being Judge, the most honourable of all, and I am called a rude Droll. Thus Anthony recovered the Glory lost before, We have all said, it remains that the Judge pronounce Sentence.

I will do it, but not before every Man drinks off his Glass. Lo I begin, but the Wolf in the Fable.

Levinus Panagathus brings no unlucky Omen.

What has been done amongst such pretty Companions?

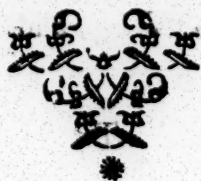
# CONVIVIUM FABULOSUM. 127

P. Quid aliud? What else? We have  
certatum est *fabulis*, been contending in *Stories*,  
donec *lupus* interve- 'till you as a *Wolf* came in.  
nires.

Le. Huc igitur ad- Hither therefore I am  
sum, ut perficiam come, that I may finish the  
*fabulam*: volo vos *Farce*: I desire you all to  
omnes prandere pran- take a Theological Dinner  
dium theologicum with me To-morrow.  
*apud me* cras.

Ge. Promittis *Scy-* You promise us a *Scythi-*  
*thicum* convivium. an Feast.

L. Nisi fatebimini Unless you confess that this  
hoc fuisse jucundius was more pleasant to you  
vobis fabuloso convi- than the Fabulous Feast, I  
vio, non recuso dare do not refuse to suffer Pu-  
pœnas in cœna. Nihil nishment at Supper. Nothing  
jucundius quam cum is more pleasant than when  
*jugæ* tractantur serio. *Trifles* are handled seriously.





## C H A R O N.

Charon, Genius, Alastor.

C. **Q**UID *ita pro-*  
*peras gesti-*  
*ens, Alastor?*

**W**HY *do you hasten*  
*so rejoycing, Alas-*  
*tor?*

Al. O Charon, o-  
*portune tu quidem.*  
*Properabam ad te.*

O Charon, *you come in*  
*good Time indeed.* I was  
*hastening to you.*

Ch. Quid novæ  
rei?

What News?

Al. Fero nuntium  
futurum *lætissimum*  
*tibi Proserpinæque.*

I bring *News* that will  
be *very joyful* to you and  
Proserpine.

Ch. Effer igitur  
quod fers, et *exonera*  
*te.*

Declare *then* what you  
bring, and *unload* yourself.

Al. Furix gesserunt  
suum negotium non  
minus naviter quam  
feliciter, *infecerunt*  
*omnes partes orbis*  
*tartareis malis, diffi-*

The Furies *have done*  
their Business *no less* di-  
ligently than happily,  
*they have infected* all the  
Parts of the World with  
hellish Evils, Quarrels,  
diis,

*diis, bellis, latrociniis pestilentiis, adeo ut jam sint plane calvæ, emissis colubris, et obambulant exhaustæ venenis, quærentes quicquid viperarum atque espidum est usquam, quando sint tam glabræ quam ovum, et non habent pilum in capite, nec quidquam efficacis succi in pectore. Proinde tu fac appares cymbam ac remos; mox enim tanta multitudo umbrarum ventura est, ut verear ne non sufficias transmittendis omnibus.*

*Wars, Robberies, Plagues, so that now they are quite bald, having discharged their Snakes, and walk about exhausted of their Poisons, seeking whatsoever Vipers and Asps there are any where, seeing they are as bare as an Egg, and have not a Hair upon their Head, nor any Thing of effectual Juice in their Breast. Wherefore do you see you make ready your Boats and Oars; for by and by so great a Multitude of Ghosts will come, that I am afraid lest you should not be sufficient to ferry them all over.*

Ch. *Ista non fugerant nos.*

Those Things were not unknown to us.

Al. *Underescias?*

From whom had you heard them?

Ch. *Offa pertulerat ante biduum.*

Offa brought us News two Days before.

Al. *Nihil est velocius illa dea. Sed quid igitur tu cessas hic?*

Nothing is swifter than that Goddess. But why then do you loiter here?

Ch. *Ita nimirum res erebat. Profectus sum*

So forsooth the Matter obliged me. I came hither

*huc, ut compararem mihi aliquam validam triremem nam mea cymba, jam putris vetustate ac futilis, non sufficerit huic operi; si sunt vera quæ Offa narravit, quanquam quid opus erat Offa? Res ipsa compellit, nam feci naufragium.*

Al. Nimirum totus disillas, suspicabar te redire e balneo.

Ch. Imo enatabam e Stygia palude.

Al. Ubi reliquisti umbras?

Ch. Natant cum ranis.

Al. Sed quid narravit Offa?

Ch. Tres monarchas orbis ruere in mutuum exitium capitalibus odiis. Nec ullam partem orbis Christiani esse immunitatem a furiis, nam illi

that I might provide myself some strong Galley, for my Boat, now rotten with Age and patched up, will not be sufficient for this Work; if those Things are true which Offa told, altho' what Need was there of Offa? The Thing itself obliges me, for I have been shipwrecked.

Indeed you drop all over, I suspected you were returning from the Bath.

Nay marry I swam out of the Stygian Lake.

Where did you leave the Souls?

They are swimming with the Frogs.

But what said Offa?

That three Monarchs of the World were rushing upon mutual Destruction with capital Hatreds. And that no Part of the Christian World was free from the Furies, for those three

tres  
reli  
bel  
bus  
wel  
nec  
nun  
ver  
otio  
fili  
que  
puc  
Ita  
Ad  
nat  
opi  
viti  
um  
am  
frat  
nec  
cum  
mag  
hom  
hinc  
res  
et ca

A  
omn  
nam  
his  
com  
run  
pore

*tres pertrahunt omnes reliquos in consortium belli. Omnes esse talibus animis, ut nemo velit cedere alteri; nec Danum, nec Polonum, nec Scotum, nec vero Turcam esse in otio; moliri dira; pestilentiam sævire ubique, apud Hispanos, apud Britannos, apud Italos, apud Gallos. Ad hæc novam luem natam ex varietate opinionum, quæ sic vitiauit animos omnium, ut sit nulla sincera amicitia usquam, sed frater diffidat fratri, nec uxor conveniat cum marito. Spes est, magnificum perniciem hominum nascituram hinc quoque olim, si res pevenierit a linguis et ca'umis ad manus.*

*draw all the rest into a Share of the War. That they all were of such Minds, that no one would yield to another; neither the Dane, nor the Pole, nor the Scot, nor indeed the Turk was at quiet; that they attempted dismal Things; that the Plague raged every where, amongst the Spaniards, amongst the Britons, amongst the Italians, amongst the French. Besides that there was a new Plague risen from the Variety of Opinions, which has so vitiated the Minds of all, that there is no sincere Friendship any where, but Brother disturbs Brother, nor does the Wife agree with her Husband. There is Hope, that a noble Destruction of Men will arise from hence too hereafter, if the Thing comes from Tongues and Quills to Hands.*

*Al. Ossa narravit omnia hæc verissime; nam ipse vidi plura his oculis, assiduus comes et adjutor furiarum, quæ nullo tempore declararunt se*

*Ossa told all these Things very truly; for I saw more with these Eyes, being a constant Companion and Assistant of the Furies, which at no Time declared them-*  
M 3 *magis*

*magis dignas suo nomine.*

*themselves more worthy of their Name.*

Ch. Atqui *periculum* est, *ne quis dæmon* exoriat, *qui adhortetur subito ad pacem; et animi mortalium sunt mutabiles.* Nam *audio esse quendam polygraphum apud superos qui non desinit insectari bellum calamum, et adhortari ad pacem.*

But *the Danger* is, lest any *Dæmon* should start up, *that should exhort them suddenly to Peace; and the Minds of Mortals are changeable.* For *I hear* there is a certain *Scribler* with those above, *that does not cease to rail at the War* with his *Pen,* and exhort them to *Peace.*

Al. Ille *canit* furdis *jampridem.* Olim *scripsit quæremoniæ profligatæ pacis, nunc scripsit epitaphium eidem extinctæ.* Sunt alii *contra, qui juvent nostram rem non minus quam ipsæ furia.*

He *sings* to them that have been deaf *long since.* Long since he writ a *Complaint of vanquished Peace,* now he has writ an *Epitaph* for the same *being dead.* There are others on the other *Hand,* who help on our *Business* no less than the *Furies* themselves.

Ch. Quinam isti?

Who are they?

Al. Sunt *quædam animalia pullis et candidis palliis, cinericiis tunicis, ornata variis plumis.* Hæc *nunquam recedunt ab aulis principum: instillant in aurem a-*

They are certain *Animals in black and white Garments, with ash coloured Tunicks, adorned with divers Feathers.* These *never depart from the Courts of Princes: They instil in their Ear the Love of morem*

morem belli: *Hor-*  
*tantur proceres et ple-*  
*bem eodem. Clami-*  
*tant in evangelicis*  
*concionibus, bellum*  
*esse justum, sanctum*  
*et pium. Quoque ma-*  
*gis mireris fortem*  
*animum hominum,*  
*clamitans idem apud*  
*utramque partem. A-*  
*pud Gallos conscionan-*  
*tur Deum stare pro*  
*Gallis, nec posse vin-*  
*ci, qui habeat Deum*  
*protectorem. Apud*  
*Anglos et Hispanos,*  
*hoc bellum non geri*  
*a Cæsare, sed a Deo.*  
*Tantum præbeant se*  
*sortes viros, victori-*  
*am esse certam. Quod*  
*si quis interciderit, e-*  
*um non perire, sed rec-*  
*ta subvolare in cælum,*  
*armatum sicut erat.*

*War: They advise the*  
*Nobles and common People*  
*to the same. They bawle*  
*out in their Sermons, that*  
*the War is just, holy and*  
*pious. And that you may*  
*the more admire the stout*  
*Mind of the Men, they say*  
*the same with both Sides.*  
*Amongst the French they*  
*preach that God stands up*  
*for the French, and that he*  
*cannot be conquered, who*  
*has God for his Protector.*  
*Amongst the English and*  
*Spaniards, that this War*  
*is not carried on by Cæsar,*  
*but by God. Let them on-*  
*ly shew themselves stout*  
*Men, the Victory is cer-*  
*tain. But if any one falls*  
*that he does not perish, but*  
*fly directly into Heaven,*  
*armed as he was.*

Ch. Et tanta fides  
 habetur istis?

And is so great Credit gi-  
 ven to them.

Al. Quid non potest  
 simulata religio? Huc  
 accedit juvenus, impe-  
 ritia rerum, sitis glo-  
 riæ, ira, animus pro-  
 nus natura ad id quo  
 vocatur. His facile  
 imponitur, nec plau-

What cannot pretended  
 Religion do? To this is  
 added Youth, Ignorance of  
 Things, a Thirst of Glory,  
 Anger, a Mind prone by  
 Nature to that to which  
 it is invited. These are  
 easily imposed upon, nor  
 strum

*strum perpellitur difficile, propendens ad ruinam suape sponte.*

*is the Waggon pushed on difficultly, that leans towards a Fall of itself.*

Ch. Ego lubens facerem aliquid boni istis animalibus.

*I would willingly do some Good to those Animals.*

Al. Appara lautum convivium. Potes nihil gratius.

*Prepare a fine Feast. You can do nothing more acceptable.*

Ch. Ex malvis, lupinis, et porris, nam non est alia annona apud nos, ut scis.

*Of Mallows, Lupins, and Onions, for there is no other Provision with us, as you know.*

Al. Imo ex perdricibus, capis et phasianis, si vis esse gratus conviator.

*Nay of Partridges, Capons, and Pheasants, if you will be a grateful Entertainer.*

Ch. Sed quæ res movet istos, ut promoveant bellum tanto pere? Aut quid commodi metunt hinc?

*But what Thing moves them. that they should promote the War so much? Or what Advantage do they reap hence?*

Al. Quia capiunt plus emolumentum est morientibus quam e vivis. Sunt testamenta, parentalia, bullæ multaque alia lucra non aspernanda. Denique malunt versari in castris, quam in suis alvearibus. Bellum gignit

*Because they receive more Benefit from the Dead than the Living. There are Wills, Funeral Rites, Bulls and many other Gains not to be despised. Finally they had rather be in Camps, than in their Cells. War makes many Bishops, who in*  
nit

*nit multos episcopos,  
qui in pace ne quidem  
fiebant teruntii.*

*Peace were not so much as  
valued a Farthing.*

Ch. Sapiunt.

They are wise.

Al. Sed *quid opus  
est triremi?*

But *what Need is there  
of a Galley?*

Ch. Nilil, *si velim  
facere naufragium rur-  
sus in media palude.*

None, *if I would be  
shipwrecked again in the  
Middle of the Lake.*

Al. Ob multitudi-  
nem?

Because of the Number?

Ch. Scilicet.

Yes.

Al. Atqui *vehis  
umbras, non corpora,  
quantulum autem pon-  
deris habent umbræ?*

But *you carry Souls, not  
Bodies, and how little  
Weight have Souls?*

Ch. Sint *tipulæ,  
tamen vis tipularum  
potest esse tanta, ut  
onerent cymbam. Tum  
scis et cymbam esse  
umbratilem.*

Let them be *Water-Spi-  
ders, yet the Number of  
Water-Spiders may be so  
great, as to load my Boat.  
Then you know my Boat too  
is made of Shadow.*

Al. At ego memini  
vidisse *nonnunquam  
tria millia umbrarum  
pendere a tuo clavo,  
cum esset ingens tur-  
ba, nec cymba caperet  
omnes, nec tu sentie-  
bas ullum pondus.*

But *I remember I have  
seen sometimes three thou-  
sand Souls hang at your  
Helm, when there was a  
great Multitude, and your  
Boat would not hold all,  
nor did you perceive any  
Weight.*

Ch. Fa-

Ch. Fateor esse tales animas, quæ demigrant paulatim e corpore tenuato phthisi aut hectica. Cæterum quæ revelluntur subito e crasso corpore, ferunt multum corporeæ molis secum. Apoplexia autem, synanche, pestilentia, sed præcipue bellum, mittit tales.

Al. Non opinor Gallos aut Hispanos adferre multum ponderis.

Ch. Multo minus quam et horum animæ non venient omnino plumæ. Cæterum tales veniunt aliquoties e Britannis, e Germanis belle passis, ut nuper periclitatus sum vehens decem duntaxat, et nisi fecissem jacturam, perieram una cum cymba, vectoribus et naulo.

Al. Ingens discrimen!

Ch. Quid censet fieri interea, cum crassif satrapæ, thrasones, et polymachæroplacidæ accedunt?

I confess *there are* such Souls, which have departed by Degrees out of the Body wasted with a Consumption or hectic Fever. But those which are pulled suddenly out of a gross Body, bring much of the bodily Mass along with them. And the Apoplexy, the Quinzy, the Plague, but especially War send such.

I do not think *that the* French or Spaniards bring much Weight.

Much less than others, although *their* Souls too do not come altogether as light as Feathers. But such come often from the Britons, from the Germans well fed, that lately I was in Danger carrying ten only, and unless I had thrown some Things over-board, I had been lost, together with the Boat, the Passengers, and Freight Money.

A prodigious Danger!

What do you think is the Case in the mean Time, when gross Lords, Hectors, and Bullies come?

Al. Ar-

Al. Arbitror nullus  
ex his qui pereunt in  
justo bello venire ad  
te; nam aiunt eos sub-  
volare recta in cœlum.

I suppose none of those  
who die in a just War come  
to you; for they say that  
they fly up directly into  
Heaven.

Ch. Nescio quo sub-  
volent. Scio illud u-  
num, quoties est bel-  
lum, tot veniunt ad  
me, faucii lacerique,  
ut demirer ullum su-  
peresse apud superos.  
Nec veniunt solum  
onusti crapula, et ab-  
domine, verum etiam  
bullis, sacerdotiis, plu-  
rimisque aliis rebus.

I know not whither they  
fly to. I know this one  
Thing, as often as there is a  
War, so many come to me,  
wounded and mangled, that  
I wonder that any one is  
left with those above. Nor  
do they come only loaded  
with the Dregs of hard  
Drinking, and Bog Bellies,  
but also with Bulls, Livings,  
and very many other Things.

Al. Sed non defē-  
runt ista secum.

But they do not bring those  
things with them.

Ch. Verum; sed  
quæ veniunt recentes  
adferunt somnia tali-  
um rerum.

True; but those which  
come fresh bring the Dream  
of such Things.

Al. Itane gravant  
somnia?

Do Dreams load you so?

Ch. Gravant meam  
cymbam. Quid dixi  
gravant? Demerse-  
runt jam. Postremo  
putas tot obolos habere  
nihil farinæ?

They do load my Boat.  
What said I, load it? They  
funk it just now. Finally do  
you think so many Half-  
pennies have no Weight?

Al. Equidem ar-  
bitror, si ferant æreos.

Truly I think so, if they  
bring brazen ones.

Ch. Pro-

Ch. Proinde certum est mihi prospicere de navis, quæ sufficiat oneri.

Wherefore I am resolved to look out for a Ship, which may suffice for the Burden.

Al. O felicem te!

O happy you!

Ch. Quid ita?

Why so?

Al. Quia ditescas propendiem.

Because you will grow rich presently.

Ch. Ob multitudinem umbrarum.

Because of the Number of Ghosts.

Al. Næ.

Yes.

Ch. Siquidem adferant suas opes secum, nunc qui deplorant in cymba, se reliquisse apud superos regna, præsulatus, abbatias, innumera talenta auri, adferunt nihil ad me præter obolum. Itaque quod corrosus est mihi jam ter mille annis, id totum effundendum est in unum triremem.

If they brought their Riches along with them: Now they who lament in the Boat, that they left with those above Kingdoms, Bishoprics, Abbies, innumerable Talents of Gold, bring nothing to me besides a Half-penny. Therefore what has been scraped together by me now these three thousand Years, all that must be laid out in one Galley.

Al. Sumptum faciat oportet, qui quærit lucrum.

He must be at Charge, who seeks Gain.

Ch. At mortales, ut audio, negotiantur felicius, qui favente Mer-

But Men, as I hear, trade more luckily, who by the Favour of Mercurio,

*curio ditescunt intra triennium.* *cury, grow rich in three Years.*

*Al. Sed iidem decoquunt nonnunquam: tuum lucrum minus, sed certius.* *But the same break sometimes. Your Gain is less, but more certain.*

*Ch. Nescio quam certum. Si quis deus exoriatur nunc, qui componat res principum, hæc tota fors perierit mihi.* *I know not how certain. If any God should arise now, that should settle the Affairs of Princes, this whole Booty will be lost by me.*

*Al. De ista re quidem jubeo dormias in utramvis aurem. Nihil est quod metuas pacem intra decennium. Romanus pontifex unus boratur sedulo quidem ad concordiam, sed lavat laterem. Et civitates murmurant tædio malorum. Nescio qui populi conferrunt susurros, dictitantes iniquum esse ut humanæ res misceantur sursum deorsum, ob privatas iras aut ambitionem duorum triumve. Sed crede mihi, furæ vincent consilia quamlibet recta. Cæterum quid opus erat petere superos? An non* *For that matter truly I bid you sleep on either Ear. You need not fear a Peace within these ten Years. The Roman Pontiff alone exhorts diligently indeed to Concord; but he washes a Brick. The Cities too murmur out of Weariness of their Calamities. I know not what People join their Whispers, saying, 'tis unreasonable that human Affairs should be jumbled up and down, for the private Resentments, or Ambition, of two or three. But believe me, the Furies will conquer Councils never so good. But what Need was there to go to those above? Are there no Workmen*  
N *sunt*

funt fabri apud nos? with us? Certainly we  
Certe habemus Vulcanum. have Vulcan.

Ch. Pulchre, si quæram æream navim. Right, if I wanted a  
brazen Ship.

Al. Aliquis accersetur minimo. Some body may be sent  
for for a small Matter.

Ch. Ita est, sed materia deficit nos. So it is, but Wood fails  
us.

Al. Quid audio? nihil sylvarum illic? What do I hear? Is there  
nothing of Woods there?

Ch. Etiam nemora quæ fuerant in Elysiis campis absumpta sunt. Even the Groves which  
were in the Elysian Fields are consumed.

Al. In quem usum tandem? For what Use pray?

Ch. Exurendis umbris hæreticorum, adeo ut nuper coacti simus effodere carbones e visceribus terræ. For burning the Souls of  
Hereticks, so that lately we were forced to dig Coals out  
of the Bowels of the Earth.

Al. Quid! An non possunt istæ umbræ puniri minore sumptu? What! Cannot these Souls  
be punished at less Charge?

Ch. Sic visum est Rhadamantho. So it seemed good to  
Rhadamanthus.

Al. Ubi mercatus eris triremem, unde remiges parabuntur? When you have bought a  
Galley, whence will Rowers be got?

Ch. Meæ

Ch. *Meæ partes tenere clavum; umbrae remigent, si velint trajicere.*

Al. *At sunt quæ non didicerunt agere remum.*

Ch. *Nullius est eximius apud me. Et monarchæ remigant, et cardinales remigant, quisque suam vicem, non minus quam tenues plebes, si ve didicerint, si ve non didicerint.*

Al. *Fac tu mercere triremem feliciter dextro Mercurio. Ego non remorabor te amplius. Adferam lætum nuncium orco; sed heus, heus, Charon.*

Ch. *Quid est?*

Al. *Fac matures reditum, ne turba obruat te mox.*

Ch. *Imo offendes jam plus quam ducenta millia in ripa, præter illas quæ natant in palude; tamen properabo quantum licebit: d c illis me adfuturum mox.*

My Part is to hold the Helm; let the Souls row, if they will pass over.

But there are some which have not learnt to manage an Oar.

None is exempted with me. Monarchs too row, and Cardinals row, every Man his Turn, no less than poor Commoners, whether they have learnt, or have not learnt.

See you purchase a Galley cheap by the Favour of Mercury. I will not detain you any longer. I will carry this joyful News to Hell; but soho, soho, Charon.

What is the Matter?

See you hasten your Return, lest the Croud should overwhelm you by and by.

Nay you will find already more than two hundred thousand upon the Bank, besides those which are swimming in the Lake; yet I will hasten as much as possible: Tell them that I will be with them presently.



## OPULENTIA SORDIDA.

A. **U**NDE *es tam*  
*exsuccus, qua-*  
*si possus sis rore cum*  
*cicadis. Videris mihi*  
*nihil aliud quam sy-*  
*phar hominis.*

**F**ROM whence are you so  
*void of Juice, as if you*  
*had been fed with Dew with*  
*the Grass-hoppers. You seem*  
*to me nothing else than the*  
*Skin of a Man.*

B. Apud inferos  
*umbræ saturantur mal-*  
*va et porro, at ego vixi*  
*decem menses ubi ne id*  
*quidem contigit.*

In Hell Ghosts are fed  
*with Mallows and Onions,*  
*but I have lived ten Months*  
*where not so much as that*  
*fell to my Share.*

A. Ubinam quæso  
*te, num abreptus in*  
*navem galeatam?*

Where, I pray you, were  
*you carried aboard a Gal-*  
*ley?*

B. Nequaquam, sed  
Synodii.

No, but at Synodium.

A. Periclitatus es  
*bulimia in tam opu-*  
*lenta urbe?*

Were you in Danger by  
*Famine in so rich a City?*

B. Maxime.

Yes.

A. Quid in causa?  
*An deerat pecunia?*

What was the Reason?  
*Was Money wanting?*

B. Nec

# OPULENTIA SORDIDA. 143

B. Nec pecunia nec amici. Neither Money nor Friends.

A. Quid erat mali igitur? What was the Misfortune then?

B. Mihi res erat cum hospite Antronio. I had to do with my Landlord Antronius.

A. Cum illo opulento? With that rich Man?

B. Sed sordidissimo. But very sordid.

A. Narras simile monstri. You tell me a Thing like a Prodigy.

B. Minime. Sic divites sunt qui emergunt e summa inopia. No. So rich Men are that rise from extreme Poverty.

A. Quid ita libuit commorari tot menses apud talem hospitem? Why had you such a Mind to stay so many Months with such an Host?

B. Erat quod alligaret, et sic animus erat tunc. There was something that obliged me, and so my Mind was then.

A. Sed dic obsecro, quo apparatu vivit ille. But tell me I pray you upon what Provision does he live.

B. Dicam quandoquidem commemoratione actorum laborum solet esse jucunda. I will tell you, seeing the Relation of past Troubles uses to be pleasant.

144 OPULENTIA SORDIDA.

A. Futura est mihi certe.

It will be so to me certainly.

B. Illud incommodi accessit a cælo, cum agerem illic. Boreas spirabat tres totos menses, nisi quod illic nescio quomodo nunquam perseverat ultra octavum diem.

That Inconvenience came from Heaven, when I lived there. The North Wind blew three whole Months, but that there I know not how it never continues beyond the eighth Day.

A. Quomodo igitur spirabat tres totos menses?

How then did it blow three whole Months?

B. Sub eum diem mutabat stationem velut ex constituto, sed post octo horas migravit in priorem locum.

About that Day it changed its Station as it were on purpose, but after eight Hours it shifted into its former Place.

A. Ibi opus erat luculento foco tenui corpusculo.

There was Need of a bright Fire for a thin Body.

B. Erat satis ignis, si suppetisset copia lignorum. Sed ne nosset Antronius faceret quid impendii heic, exvellebat radices arborum ex rusculis insularibus, neglectas ab aliis, idque fere noctu. Ex his nondum bene siccis ignis struebatur, non absque fumo,

There was enough of Fire, if there had been Plenty of Wood. But lest our Antronius should be at any Charge here, he pulled up the Roots of Trees out of some Grounds in the Islands, neglected by others, and that commonly in the Night. Out of these not yet well dry a Fire was made, not without Smoak, sed

# OPULENTIA SORDIDA. 145

sed *sine* flamma, non but *without* Flame, not that  
 qui *calefaceret*, sed would warm, but *that* would  
 qui *præstaret*, ne *posset* effect, *that* it could not be  
 dici *vere* esse nullum said truly that there was no  
 ignem *ibi*. Unicus Fire *there*. And one Fire  
 autem *ignis* durabat lasted *the whole* Day, so *mo-*  
*totum* diem, adeo tem- derate *was* the Burning.  
 peratum *erat* incen-  
 dium.

A. Erat *durum* hy- It was *hard* to winter-  
 bernare *illic*. there.

B. Imo *erat* multo Nay *it was* much *harder*  
*durius* æstivare. to summer.

A. Qui *sic*? How *so*?

B. Quoniam *ea* do- Because *that* House *had*  
 mus *habebat* tantum so many Fleas and Gnats,  
*pulicum* et *cimicum*, that *it was* neither possible to  
 ut *nec* licuerit esse qui- be quiet by Day nor take  
 etum *interdiu*, *nec* ca- Rest by Night.  
 pere *somnum* noctu.

A. Miseras *divitias*! Miserable Riches!

B. Præsertim *in hoc* Especially *in this* Kind  
*genere* *pecoris*. of Cattle.

A. Oportet *scæmi-* The Women must *be* idle  
*nas* esse *ignavas* *illic*. there.

B. Latitant, *nec* They lie hid, nor do  
*versantur* *inter viros*: they converse *amongst the*  
*ita fit* ut *illic* *scæminæ* Men: So *it comes to pass* that  
*sint* nihil *aliud* quum there Women are nothing  
*scæminæ*; et *ea* mini- else but Women; and those  
 steria

# 146 OPULENTIA SORDIDA.

*steria defint viris, quæ  
solent suppeditari ab  
eo sexu*

*Services are wanting to the  
Men, that use to be supplied  
by that Sex.*

A. *Sed non pigebat  
Antronium tractatio-  
nis?*

*But was not Antronius  
weary of that Treatment?*

B. *Nihil erat dulce  
illi educato in hu-  
jusmodi sordibus præ-  
ter lucrum: habita-  
vit ubi vis potius quam  
domi, negotiabatur in  
omni re. Scis autem  
eam urbem esse mer-  
curialem præ cæteris.  
Ille nobilis pictor exis-  
timavit deplorandum  
si dies abiisset absque  
linea. Antronius de-  
plorabat longe magis  
si dies præteriiisset abs-  
que lucro; quod si  
quando evenisset, quæ-  
rebat Mercurium do-  
mi.*

*Nothing was pleasant  
to him brought up in such  
Nastiness but Gain: He  
lived any where rather  
than at Home; he traded  
in every Thing. And you  
know that City is busied in  
Trade above others. That  
noble Painter thought it a  
Thing to be lamented, if  
a Day passed without a  
Stroke Antronius lament-  
ed it much more, if a Day  
passed without Gain, which  
if at any Time it happened,  
he sought Gain at Home.*

A. *Quid faciebat?*

*What did he do?*

B. *Habebat cister-  
nam in ædibus, ex  
more ejus civitatis.  
Illic hauriebat ali-  
quot situlas aquæ, et  
infundebat in vinaria  
vasa. Hæc erat certum  
lucrum.*

*He had a Cistern in his  
House, according to the Cust-  
tom of that City. There  
he drew some Buckets of  
Water, and poured them into  
the Wine Vessels. Here  
was certain Gain.*

A. For-

# OPULENTIA SORDIDA. 147

A. Fortasse vinum erat æquo vehementius.

Perhaps the Wine was too strong.

B. Imo erat plus quam vappa; nam nunquam emebat vinum nisi corruptum, quo emeret minoris. Ne quid ex eo perire, subinde miscebat fæces decem annorum, volvens ac revolvens omnia, quo videretur mustum. Neque enim ille passus fuisset ullam micam fæcis perire.

Nay it was more than dead Drink; for he never bought Wine unless it was corrupted, that he might buy it cheaper. Lest any of it should be lost, now and then he mixed Dregs of ten Years old, rumbling and jumbling all together, that it might seem new Wine. For he would not have suffered any Bit of Dregs to be lost.

A. At si qua fides medicis, tale vinum gignit calculos vesicæ.

But if any Credit must be given to the Doctors, such Wine breeds the Stone of the Bladder.

B. Non erant medici; nam erat nullus annus in ea domo tam felix, quin unus atque alter periret calculo. Neque ille horrebat funestam domum.

They were not Doctors; for there was no Year in that House so happy, but one and another died of the Stone. Nor did he dread a mournful House.

A. Non?

No?

B. Colligebat etiam vestigial a mortuis, nec aspernabatur lucellum quamvis exiguum.

He collected also Tribute of the dead; nor did he despise Gain, though never so small.

A. Dicis furtum.

You speak of Theft.

B. Ne-

# 148 OPULENTIA SORDIDA.

B. *Negotiatores vocant* lucrum.

Tradesmen call it Gain.

A. Quid *interca* bibebat *Antronius*?

What in the mean Time drunk *Antronius*?

B. Idem *nectar* ferme.

The same *Nectar* commonly.

A. Non sensit *malum*.

Did he perceive no Harm?

B. Erat *durus*, qui posset esse *vel* *scenum*, et, ut dixi, fuerat *educatus* a teneris *annis* in talibus *deliciis*. Existimabat *nihil* certius *hoc* *lucro*.

He was *hard*, who could eat even Hay, and, as I said, he had been brought up from his tender Years in such *Dainties*. He looked upon *nothing* more certain than this *Gain*.

A. Quid ita?

Why so?

B. Si *supputes* *uxorem*, *filios*, *filiam*, *generum*, *operas*, et *famulas*, *alebat* domi *triginta* *tria* *corpora*. Jam quo *dilutius* *vinum* erat, *hoc* *parcius* *bibebatur* et *serius* *exhauriebatur*. *Hic* *subducito* *mibi*, quam non *pœnitendam* *summam* *titula* *aquæ* *addita* in *singulo* *dies* *conficiat* in *annum*.

If you reckon his Wife, Sons, Daughter, Son-in-law, Work-folks, and Maids, he maintained at Home thirty-three Bodies. Now by how much the weaker the Wine was, by so much the more sparingly it was drank, and the later it was drawn off. Here reckon for me, what a considerable Sum a Bucket of Water added for every Day would make in a Year.

O fordes!

A. O Sneakingness!

B. At-

B. Atqui non minus compendii redibat ex pane. But no less Profit arose from the Bread.

A. Quo pacto? How?

B. Emebat vitiatum triticum, quod alius nolisset emere. Heic præfens lucrum statim, quod emebat minoris. Cæterum medicabatur vitio arte. He bought spoiled Wheat, which another would not buy Here was present Gain immediately, because he bought it cheaper. But he cured the Fault by Art.

A. Quo tandem? What pray?

B. Est genus argillæ non dissimile frumento, quo videmus equos delectari, dum et arrodunt parietes, et hibunt libentius ex lacunis turbidis ea argilla. Admiscebat tertiam partem ejus terræ. There is a Sort of Clay not unlike Meal, with which we see Horses are pleased, whilst they both gnaw Walls, and drink more willingly out of Ditches muddled with that Clay. He mixed a third Part of that Earth.

A. Est istuc medicari? Is that curing?

B. Certe vitium tritici minus sentiebatur. An putas hoc lucrum quoque aspernandum? Adde jam aliud stratagemam: Subigebat panem domi, nec id crebrius, etiam æstate, quam bis in mense. Certainly the Fault of the Wheat was less perceived. Do you think this Gain also to be despised? Add now another Stratagem: He made his Bread at Home, and that not oftener, even in Summer, than twice in a Month.

A. Istuc

# 150 OPULENTIA SORDIDA.

A. Istuc est appone-  
re lapides non panes.

That is to serve up Stones,  
not Loaves.

B. Aut si quid est  
durius lapide. Sed re-  
medium erat paratum  
huic malo quoque.

Or if any Thing be  
harder than a Stone. But  
a Remedy was provided for  
this Evil too.

A. Quodnam ?

What ?

B. Macerabant  
fragmenta panis vino  
immersa cyathis.

They soaked Pieces of  
Bread in Wine being dipped  
in the Glasses.

A. Labra habebant  
similes lactucas. Sed  
ferebant operæ talem  
tractationem ?

Lips they had like Lettices.  
But did the Work Folks bear  
with such Treatment ?

B. Primum narra-  
bo apparatusum prima-  
tum ejus familiæ, quo  
divines facilius quo-  
modo operæ tracten-  
tur.

First I will tell you the  
Provisions of the principal  
Persons of his Family, that  
you may guess the more  
easily how Work Folks are  
treated.

A. Cupio audire ?

I desire to hear.

B. Erat nulla men-  
tio illic de jentaculo.  
Prandium differebatur  
fere in primam horam  
a meridie.

There was no mention  
there of Breakfast. Dinner  
was put off commonly 'till the  
first Hour after Noon.

A. Quamobrem ?

What for ?

B. Antronus pater-  
familias expectabatur :

Antronus the Master of  
the Family was waited  
Ca-

# OPULENTIA SORDIDA. 151

*Cænabamur interdum  
ad decimam horam.*

*for. We supped sometimes  
at the tenth Hour.*

A. At tu solebas es-  
se impatientior inediæ.

But you used to be more  
impatient under Fasting.

B. Eoque subinde  
clamabam ad Orthro-  
gonum generum Antro-  
nii (nam agebamus in  
eodem conclavi) Heus  
Orthrogone, non cœna-  
tur hodie apud Syno-  
dos? Respondit com-  
mode Antronium ad-  
futurum brevi. Cum  
viderem nihil appara-  
ri, et stomachus latra-  
ret; Heus, inquam,  
Orthrogone, erit pere-  
undum fame hodie?  
Excusabat horam, aut  
aliquid simile. Cum  
non ferrem latratum  
stomachi, interpella-  
bam occupatum rursus.  
Quid futurum est? in-  
quam, eritne morien-  
dum fame? Ubi jam  
Orthrogonus consump-  
sisset omnem tergiver-  
sationem, abiit ad fa-  
mulos, iussitque men-  
sam adornari. Tan-  
dem cum nec Antro-  
nius rediret, nec quid-  
quam appareretur, Or-  
throgonus victus meis

And therefore now and  
then I cried out to Orthro-  
gonus, Son-in-law of An-  
tronius (for we were in the  
same Room) Soho Orthro-  
gonus, do they not sup  
To-day amongst the Sy-  
nodians? He answered  
softly, that Antronius would  
come presently. When I  
saw nothing got ready, and  
my Stomach barked; Soho,  
I say, Orthrogonus, must  
we perish with Famine To-  
day? He alledged in Ex-  
cuse the Hour, or some like  
Thing. When I could not  
bear the barking of my Sto-  
mach, I interrupted him  
being busy again. What  
will become of us? Say I,  
must we die of Hunger?  
When now Orthrogonus had  
spent all his Excuses, he  
went to the Servants, and  
ordered the Table to be  
spread. At length when  
neither Antronius returned,  
nor any thing was got rea-  
dy, Orthrogonus being pre-  
vailed upon by my Re-  
proaches, went down to his

O

con-

152 OPULENTIA SORDIDA.

*conviciis, descendebat ad uxorem, focrum, ac liberos, clamitans, ut appararent cœnam.*

*Wife, Mother-in-law, and Children, crying out, that they should make ready Supper.*

A. Nunc saltem expecto cœnam.

Now however I expect the Supper.

B. Ne propera. Tandem claudus famulus prodibat præfectus ei negotio, non admodum dissimilis Vulcano; insternit mensam linteo. Ea prima spes cœna. Tandem post longam vociferationem, vitreæ phialæ asseruntur cum aqua limpida sane.

Be not hasty. At length a lame Servant came out appointed for that Business, not very unlike Vulcan; he covers the Table with a Cloth. That was the first Hope of Supper. At last after long Shouting, Glass Vials are brought, with Water clear indeed.

A. Altera spes cœnæ.

Another Hope of Supper.

B. Ne propera, inquam. Rursus post atrocēs clamores, phiala plene istius sæculenti nectaris adferetur.

Do not hasten, I say. Again, after fierce Clamours, a Vial full of that dreggy Nectar is brought.

A. O bene factum!

O well done!

B. Sed sine pane. Nihil periculi adhuc. Nemo famelicus bibit tale vinum lubens. Clamatum est iterum usque ad ravim. Tum

But without Bread. Nothing of Danger yet. No hungry Body drinks such Wine willingly. I shouted again even to Hoarseness. Then at last that Bread is demum

# OPULENTIA SORDIDA. 153

demum ille panis apponitur, quem ursus vix frangeret dentibus. *set on, which a Bear could scarce break with his Teeth.*

A. Certe jam consultum est vitæ. *However now Provision is made for Life.*

B. Sub multam noctem tandem Antronius venit, fere hoc inauspicatissimo proximo ut diceret stomachum sibi dolere. *Late at Night at last Antronius comes, commonly with this most unlucky Presence, that he said his Stomach was out of Order.*

A. Quid mali auspicii hic? *What ill Luck was here?*

B. Quia tunc erat nihil quod ederetur. *Because then there was nothing to eat.*

A. Dolebat re vera? *Was it out of Order indeed?*

B. Adeo ut solus devoraturus fuerit tres capos, si quis dedisset gratis. *So much that he alone would have eaten three Capons, if any one would have given them for nothing.*

A. Expecto convivium. *I wait for the Feast.*

B. Primum patina cum fabacea farina apponebatur illi, quod genus opsonii venditur illic tenuibus. Aiebat se uti hoc remedio adversus omne genus morbi. *First a Dish with Bean Meal was served up for him, which Kind of Viſuals is sold there to the Poor. He said he used this Remedy against every Kind of Disease.*

154 OPULENTIA SORDIDA.

A. Quot convivæ  
cratis ?

How many Guests were  
you ?

B. Interdum octo  
aut novem. Inter quos  
erat ille doctus Ver-  
pius, quem arbitror  
non ignotum tibi ; et  
major natu filius ?

Sometimes eight or nine.  
Amongst whom was that  
learned Man Verpius, who  
I think is not unknown to  
you ; and his elder Son.

A. Quid apponiba-  
tur illis ?

What was served up to  
them ?

B. An non satis  
est frugi hominibus,  
quod Melchisedech ob-  
tulit Abrahæ victo-  
ri quinque regum ?

Is not that enough for  
moderate Men, which Mel-  
chisedech offered to Abraham  
the Conqueror of five  
Kings ?

A. Nihil opsenii  
igitur ?

Nothing of other Victu-  
als then ?

B. Erat nonnihil.

There was something.

A. Quodnam ?

What ?

B. Memini nos fu-  
isse novem convivæ  
numero in mensa, cum  
numerarem non nisi  
septem foliola lactuæ  
innatantia aceto, sed  
absque oleo.

I remember we were  
nine Guests in Number at  
Table, when I counted but  
seven little Leaves of Let-  
tice swimming in Vinegar,  
but without Oil.

A. Devorabat ille  
igitur suas fabas so-  
lus.

Did he devour then his  
Beans by himself ?

B. Eme-

# OPULENTIA SORDIDA. 155

B. Emerat vix semiobolo, nec tamen vetabat, si quis assidens proxime vellet gustare; sed videbatur incivile eripere suum cibum languido.

He had bought them for scarce a Farthing, nor yet did he forbid it, if any one sitting next him had a Mind to taste; but it seemed uncivil to take his Viſuals from the sick Man.

A. Secabantur folia, quemadmodum proverbium meminit de cumnio?

Were the Leaves cut, as the Proverb makes mention of Cumin?

B. Non; sed lactucis absumptis a primoribus, reliqui immergebant panem aceto.

No; but the Lettices being eat up by the chief Persons, the rest dipped their Bread in the Vinegar.

A. Quid autem post septem folia?

But what after the seven Leaves?

B. Quid nificaseus, clausula conviviorum?

What but Cheese, the Conclusion of Feasts?

A. Hiccine erat perpetuus apparatus?

Was this his perpetual Provision?

B. Propemodum? nisi quod interdum, si expertus fuisset Mercurium propitium, eo die erat paula profusor.

Almost; but that sometimes, if he had found Mercury favourable, that Day he was a little more profuse.

A. Quid tum?

What then?

B. Jubat tres recentes uvas emi uno

He ordered three fresh Bunches of Grapes to be  
O 3 num.

# 156 OPULENTIA SORDIDA.

nummulo *aereo*. Ea  
res *exhilarabat* totam  
familiam.

bought *with one little Piece*  
of Money of Brass. That  
Thing *rejoyced* the whole  
Family.

A. Quidni?

Why not?

B. Id *duntaxat* eo  
tempore, *cum* est *sum-*  
*ma* vilitas *uvarum* ibi.

That *only* at that Time,  
*when* there is a *very great*  
Cheapness of Grapes there.

A. Proin *profunde-*  
*bat* nihil *extra* *autum-*  
*num*?

Wherefore *did he spend*  
nothing out of Autumn?

B. Profundebat.  
Sunt illic *na-vecula-*  
*tores*, qui *hauriunt*  
quoddam *minutum*  
genus *concharum*, po-  
tissimum *e latrinis*.  
Hi *significant* certo  
*clamore* quid *habeant*  
*venale*. *Interdum* ju-  
bebat *emi* ab his *dimi-*  
*dio* nummuli, *quem*  
illi *appellant* Baga-  
thinum. Tum *vero*  
dixisses *esse* nuptias in  
*ea familia*. Nam *erat*  
*opus igni*, licet *perco-*  
*quantur* *celerrime*.  
*Atque* *hæc quidem*  
post *caseum* loco *bel-*  
*lariorum*.

He did spend. *There are*  
there Boatmen, who take a  
certain little Sort of Shell-  
fish, chiefly out of the  
Sewers. These give Notice  
by a certain Cry what  
they have to sell. Sometimes  
he ordered some to be bought  
of them for half a Piece  
of Money, which they call  
Bagathinus. But then you  
would have said that there  
was a Wedding in that Fa-  
mily. For there was Need  
of a Fire, altho' they be boiled  
very quickly. And these  
were indeed after the Cheese  
instead of Sweetmeats.

A. Bella *bellaria*  
*mehercule*. Sed nihil

Pretty Sweetmeats in-  
deed. But was no Flesh  
car-

# OPULENTIA SORDIDA. 157

carnium apponebatur unquam, aut piscium? served up ever, or Fish?

B. Tandem victus meis clamoribus, cœpit esse splendidior. Quoties autem volebat videri Lucullus, hi ferme erant missus. At last being overcome with my Clamours, he began to be more splendid. But as often as he had a Mind to seem a Lucullus, these common were his Dishes.

A. Istuc vero lubens audiero. That indeed I would willingly hear.

B. Primo loco jusculum dabatur, quod illi, nescio ob quam causam, appellant ministram. In the first Place a Broth was given us, which they, I know not for what Cause, call Minистра.

A. Lautum opinor. Dainty I suppose.

B. Conditum his aromatibus. Cacabus admoventur igni plenus aqua; conjiciunt in eum aliquot fragmenta casei bubulini, qui jam olim induruit in saxum. Nam opus est bona securi ad defringendum aliquid. Cum ea fragmenta cœperint sibi repore aquæ, inficiunt eam, ne possit dici mera aqua. Seasoned with these Spices. A Kettle is set upon the Fire full of Water, they throw into it some Pieces of Cheese made of Cow's Milk, which long before was grown as hard as a Stone. For there is Need of a good Ax to break any Thing off. When those Fragments begin to be dissolved by the Warmth of the Water, they give it a Taste, that it cannot be called meer præ-

# 158 OPULENTIA SORDIDA.

*Præparant* stoma-  
chum *hæc* jusculo.

Water. *They prepare the*  
Stomach *with this Broth.*

A. Dignum suibus

Fit for Swine.

B. Dein paulum  
carnium *de mentre ve-*  
teris vaccæ *apponitur,*  
*sed elixum ante quin-*  
*decim dies.*

Then a little Flesh of  
Tripe of an old Cow is  
served up, but boiled fifteen  
Days before.

A. Fætet igitur.

It stinks then.

B. Maxime, *sed re-*  
medium *adhibetur.*

Yes, but a Remedy is  
applied.

A. Quodnam ?

What ?

B. Dicam, *sed ve-*  
reor *ne imiteris.*

I will tell you, but I fear  
lest you should imitate it.

A. Scilicet.

Yes.

B. Miscent ovum  
calefactæ aquæ, eo  
jure perfundunt car-  
nem; ita oculi fal-  
luntur magis quam  
nares. Nam fætor e-  
rumpit per omnia. Si  
dies requirit esum  
piscium, interdum tres  
aurate *apponuntur,* nec  
*hæ magnæ, cum sint*  
*septem aut octo con-*  
*vivæ.*

They mix an Egg with  
warm Water; with that  
Sause they sprinkle the  
Flesh; so the Eyes are  
deceived more than the  
Nostrils. For the Stink  
breaks through all. If  
the Day requires the Eat-  
ing of Fish, sometimes  
three Giltheads are served  
up, nor these great ones  
when there are seven or  
eight Guests.

A. Nihil præterea?

Nothing besides?

B. Ni-

# OPULENTIA SORDIDA. 159

B. Nihil *nisi* ille      Nothing *but* that *stony*  
*saxeus caseus.*      Cheese.

A. Narras *mihî* novum Lucullum : *sed* qui *potuit* tam *exilis* apparatus *sufficere* tot convivis, *præsertim* re-  
 fectis *nullo jentaculo?*      You tell *me* of a new Lucullus : *But* how could such *slender* Provision *suf-*  
*fice* so many Guests, *especi-*  
*ally* refreshed *with no*  
*Breakfast?*

B. Imo *ne* *scis* in-  
 sciens, *socrus*, *nuras*,  
*minor natu* filius, *fa-*  
*mula*, et aliquot par-  
 vuli *alebantur* ex re-  
 liquiis *ejus convivii.*      Nay *that* you may *not*  
*be ignorant*, a *Mother-in-*  
*Law*, a *Daughter-in-Law*,  
*the younger Son*, a *Maid*,  
*and some little ones were*  
*fed out of the Remains of*  
*that Meal.*

A. Tu *quidem* aux-  
 isti *meam* admiratio-  
 nem, *non ademisti.*      You *indeed* have increased  
*my* *Admiration*, *not taken it*  
*away.*

B. Vix possum *de-*  
*scribere* istuc *tibi*, *nisi*  
*prius* depinxero *ordi-*  
*nem convivii.*      I can hardly *describe* that  
*to you*, unless *first* I paint  
*the order of the Feast.*

A. Pingere *igitur.*      Paint it *then.*

B. Antronus *obti-*  
*nebat* primum locum,  
*nisi quod* ego *sedebam*  
*dexter illi*, *velut ex-*  
*traordinarius.* *E re-*  
*gione* Antronii *Or-*  
*thogonus*; Verpius  
*assidebat* Orthogone;  
*Strategus*, natione  
 Antronus *had* the first  
*Place*, but *that* I *sat* upon  
 his right Hand, as an ex-  
 traordinary Person. O-  
 ver against Antronus Or-  
 thogonus; Verpius *sat* by  
 Orthogonus; *Strategus*, by  
 Nation a Greek, by Ver-  
 pius. *His eldest Son sat on*  
*Græcus*

*Græcus, Verpio. Natu-  
major filius affidebat  
finister Antronio. Si  
quis con-vi-va accessit,  
locus dabatur pro dig-  
nitate. Primum erat  
minimum periculi vel  
discriminis de jure;  
nisi quod fragmenta ca-  
sei bubulini natabant  
in discis procerum.  
Cæterum quoddam val-  
lum fiebat ex ferme  
quatuor phialis vi-  
ni aquæque, ut nemo  
posset attingere quod  
erat appositum, præ-  
ter tres, ante quos  
patina stabat; nisi  
quis sustinuisse esse  
impudentissimus, et  
transire septa. Nec  
tamen ea patina mane-  
bat diu; sed tollebatur  
mox, ut aliquid super-  
esset familiæ.*

the left Hand of Antro-  
nius. If any Guests came  
in, a Place was given him  
according to his Worth.  
First there was very little  
of Danger or Hazard as to  
the Broth; but that Pieces  
of Cheese made of Cow's  
Milk swam in the Dishes  
of the great Folks. But a  
certain Rampart was made  
out of commonly four Vials  
of Wine and Water, that  
no body could touch what  
was served up, besides three,  
before whom the Dish  
stood; unless any one would  
have endured to be very im-  
pudent, and to leap over the  
Hedge. Nor yet did that  
Dish stay long, but was ta-  
ken away presently, that  
something might be left for  
the Family.

A. Quid igitur ede-  
bant reliqui?

What then did the rest  
eat?

B. Deliciabantur  
suo more.

They feasted after their  
Fashion.

A. Qui?

How?

B. Macerabant illum  
argillaceum panem vi-  
no vetustissimæ fæcis.

They soaked that Clay  
Bread in Wine of very old  
Dregs.

A. Tale

## OPULENTIA SORDIDA. 161

A. Tale *convivium* oportuit esse *perbreve*.

Such a *Feast* must have been *very short*.

B. *Frequenter prolixius hora*.

Often *longer than an Hour*.

A. Qui potuit?

How could it?

B. *Sublatis mox, ut dixi, quæ non carebant periculo, caseus apponebatur, unde erat nullum periculum, ne quisquam abraderet quidquam escario cultello. Illa præclara fæx manebat, et suus cujusque panis. Atque fabulæ miscebantur tuto inter hæc bellaria. Interim senatus foeminarum prandebat.*

These Things being taken away *presently*, as *I said*, which did not want Danger, the Cheese was set on, from whence there was no Danger, lest any one should scrape any Thing with an eating Knife. That famous Dregs staid, and every one's Bread. And Stories were mixed safely amongst these Sweetmeats. In the mean Time the Parliament of Women dined.

A. Quid operæ interim?

What did the *Work-folks* in the mean Time?

B. *Habebant nihil commune nobiscum; prandebant ac cœnabant suis horis.*

They had *nothing common with us*; they dined and supped at their own Hours.

A. Verum cujuscumodi apparatus?

But of *what Sort* was the Provision?

B. *Istuc est tuum divinare.*

That is your Part to guess.

A. At

# 162 OPULENTIA SORDIDA.

A. At *hora* vix sufficit *Germanis* in jentaculum, tantundem in merendam, *se-* qui *hora* in prandium, quæ horæ in cænam; ac nisi expleantur *af-* fatim eleganti vino, bonis carnibus ac pis- cibus, deserunt patro- num, ac fugiunt in bellum.

B. Cuique genti est *suus mos*. Itali impen- dent minimum gulæ, malunt pecuniam quam voluptatem; et sunt sobrii natura quoque, non solum instituto.

A. Nunc profecto non miror te rediisse nobis tam exilem, sed demiror te rediisse om- nino vivum, præsertim cum assuevisses antea capis, perdicibus, tur- turibus, et phasianis.

B. Plane perieram, nisi remedium reper- tum fuisset.

A. Res male agitur, ubi est opus tot reme- diis.

But *an Hour* hardly suf- fices *the Germans* for Break- fast, as much for Drinking, *an Hour* and *an Half* for Dinner, *two Hours* for Supper; and unless they be filled plentifully with fine *Wine*, good *Flesh* and *Fish*, they forsake *their Master*, and fly into the War.

Every Nation has *its own Way*. The *Italians* bestow very little upon the Throat, they had rather have *Mo- ney* than *Pleasure*; and they are sober by *Nature* too, not only by *Custom*.

Now truly I do not wonder that you are re- turned to us so thin, but I wonder that you are re- turned at all alive, espe- cially when you were accustomed before to *Capons*, *Partridges*, *Pigeons*, and *Pheasants*.

I had certainly perished unless a Remedy had been found out.

The Matter is ill mana- ged, where there is Need of so many Remedies.

B. Ef-

## OPULENTIA SORDIDA. 163

B. Effeceram ut quarta pars pulli elixi daretur mihi jam languescenti, in singula convivia.

I had prevailed that a fourth Part of a Pullet boiled should be given me now languishing, for every Meal.

A. Nunc incipies vivere.

Now you will begin to live.

B. Non admodum. Exiguus pullus emebatur, ne multum impenderetur, cujusmodi sex non sufferent uni Polono boni stomachi in jentaculum. Nec dabant cibum empto, ne esset quid impendii. Quare ala aut poples enecti macie, et semivivi coquebatur. Jecur dabatur filio Orthrogoni infanti. Mulieres autem ebibebant jus semel atque iterum, nova aqua infusa subinde. Itaque poples veniebat ad me ficior pumice; et incipidior quovis putri ligno. Jus erat nihil nisi mera aqua.

Not very much. A small Pullet was bought, lest much should be expended; of which Sort six would not suffice one Polander of a good Stomach for Breakfast. Nor did they give Meat to it when bought, that there might not be any Thing of Charge. Wherefore a Wing or a Leg of it mortified with Leanness, and half alive was boiled. The Liver was given to the Son of Orthrogonus an Infant. But the women supped of the Broth once and again. new Water being poured in now and then. Wherefore the Leg came to me drier than a Pumice-stone, and more insipid than any rotten Wood. The Broth was nothing but mere Water.

A. Et tamen audio genus avum esse illic copiosissimum, et elegans et vile.

And yet I hear that Fowl is there very plentiful, and fine and cheap.

P

B. EA

164 OPULENTIA SORDIDA.

B. Est *prorsus*, sed *pecunia est carior illis*. It is *indeed*, but *Money is dearer to them*.

A. Dedisti satis pœnare, *etiamsi occidisses Romanum pontificem, aut si minxisses ad sepulchrum divi Petri*. You have suffered Punishment enough, *although you had killed the Roman Pontiff, or if you had pissed against the Sepulchre of St. Peter*.

B. Sed *audi reliquum fabulæ*. Scis *esse in quaque hebdomada quinque dies, quibus vescimur carnibus*. But *hear the rest of the Story*. You know *there are in every Week five Days, upon which we eat Flesh*.

A. Nimirum. Yes.

B. Itaque *emebant duntaxat duos pullos. Die Jovi signebant se oblitas emere, ne vel opponerent totum pullum eo die, vel aliquid superesset*. Wherefore *they bought only two Pullets. On Thursday they pretended they forgot to buy one, lest either they should serve up a whole Pullet that Day, or something should be left*.

A. Næ *iste Antro-nius superat Plautinum Euclionem*. Sed *quo remedio consulebas vitæ piscraiiis diebus?* Truly *that Antronius outdoes Plautus's Euclion*. But *by what Remedy did you provide for Life on Fish days?*

B. Dederam *negotium cuidam amico, ut emeret tria ova mihi meo ære in singu-* I gave a Charge to a certain Friend, that *he should buy three Eggs for me with my own Money for*

# OPULENTIA SORDIDA. 165

los dies, quo in prandium, unum in coenam Sed heic quoque foeminæ pro recentibus care emptis supponebant semper utria Ut crederem præclare mecum actus, si esset unum ex tribus quod posset edi. Tandem emeram et utrem purioris vini mea pecunia; cæterum mulieres affracta sera, intra paucos dies exorbuerunt, Antronio non admodum irato.

every Day, two for Dinner, one for Supper. But here likewise the Women for fresh ones dear bought put me half rotten ones. That I thought they dealt well with me, if there was one of three that could be eaten. At length I bought likewise a Cagg of purer Wine with my own Money; but the Women having broken the Lock, in a few Days drank it off, Antronius not being very angry.

A. Itane, nullus erat illic, qui miseresceret tui?

Ay, was there none there that pitied you?

B. Miseresceret! Imo videbar illis quispam gluto et helluo, qui unus devorarum tantum ciborum. Itaque Orthrogonus admonerat me subinde, ut haberem rationem ejus regionis; et consulerem meæ incolumitati; et commemorabat aliquot nostrates, quibus edacitas conciliaffet illic aut mortem, aut aliquem gravissimum morbum,

Pitied! Nay I seemed to them some Glutton, and a Gormandixer, who alone devoured so much Meat. Therefore Orthrogonus advised me now and then, to have a Regard to that Country, and take Care of my Security; and he mentioned some of our Countrymen, upon whom Gluttony had brought there either death, or some very greivous Distemper. When he saw me prop up my poor Body with some Dainties

P 2 Cum

*Cum is videret me succire corpusculum quibusdam deliciis, quas pharmacopolæ venditant illic ex pineis nucleis, aut peponum, melonumque, fractum et assiduus laboribus, et inedia, et jam etiam morbo, subornat medicum amicum mihi ac familiarem, ut persuadeat moderationem victus. Egit hoc mecum diligenter; moxque sensi subornatum, nec respondi tamen. Cum ageret idem mecum accuratius, nec faceret finem admonendi, Dic mihi, inquam, egregie vir, loqueris isthæc serio an joco? Serio, inquit. Quid igitur suades ut faciam? Abstine a cœnis in totum; et adde vino, ut minimum, dimidium aquæ. Risi præclarum consilium. Si cupis me extinctum, esset mors huic corpusculo, et raro et exili, et subtilissimis spiritibus, abstinere vel semel a cœna. Habeo id comperitum toties ipsa re,*

*which the Apothecaries sell there of Pine-kernels, or of Cucumbers, and Melons, being broken both with continual Fatigues and Fasting, and now also with a Distemper, he procures a Doctor, a Friend to me and Acquaintance, to persuade me to a Moderation of Diet. He treated upon this with me diligently, and presently I perceived he was put upon it, yet I did not answer. When he treated upon the same Thing with me more accurately, and did not make an End of advising me, Tell me, say I, excellent Sir, do you say those Things in Earnest, or in Jest? In Earnest, says he. What then do you advise me to do? Abstain from Suppers altogether; and add to your Wine, at least, half Water. I laughed at his famous Advice. If you desire to have me dead, it would be Death to this poor Body, both thin and spare, and of very subtle Spirits, to abstain but once from Supper. I have found that so often by Experience, that I have no Mind to try again. And what do you think*

ut

ut non libeat experiri iterum. Quid autem sensus futurum, si sic pransus temperem a cœna? Et jubes aquam addi tali vino? Quasi non præstaret bibere puram aquam quam fœculentam. Nec dubito quin Orthrogonus jufferit te loqui hæc. Medicus subrisit, ac mitigavit consilium. Non loquor hæc, inquit, doctissime Gilberte, quod arceam te a cœnis in totum; licebit gustare ovum et bibere semel, sic enim ipse viro. Ovum coquitur in cœnam, capio inde dimidium vitelli, do reliquum filio, mox hausto semicyathos vini, studeo in multam noctem.

A. Num medicus prædicabat istuc vera?

B. Verissima. Nam ipse ambulans forte per viam redibam a sacro, et comes admonuerat medicum habitare illic; libuit videre illius regnum, erat, autem dominicus

would be, if when I have so dined I should abstain from Supper? And do you order Water to be added to such Wine? As tho' it were not better to drink pure Water than dreggy. Nor do I doubt but Orthrogonus bid you say this. The Doctor smiled, and qualified his Advice. I do not say these things, quoth he, most learned Gilbert, that I would restrain you from Suppers altogether; you may taste an Egg, and drink once; for so I myself live. An Egg is boiled for Supper, I take from thence half of the Yoke, I give the rest to my Son, by and by having drank half a Glass of Wine, I study 'till late at Night.

Did the Doctor say these Things truly?

Very truly. For I myself walking by chance along the Street, was coming from Prayers; and my Companion had told me that the Doctor lived there; I had a Mind to see his Kingdom, and it was the

# 168 OPULENTIA SORDIDA.

dies: *pulsavi fores, apertæ sunt; ascendi, offendo medicum prandentem cum filio, et eodem famulo: apparatus erant duo ova, nihil præterea.*

Lord's Day: *I knocked at the Door, it was opened; I went up, I find the Doctor dining with his Son, and the same his Servant: The Provision was two Eggs, nothing besides.*

A. Homines oportuit esse exsanguis.

The Men must have been void of Blood.

B. Imo ambo erant pulchre habito corpore, *vivido ac rubido colore, lætis oculis.*

Nay both were of a good like Body, of a lively and ruddy Colour, with chearful Eyes.

A. Est vix credibile.

It is scarce credible.

B. At ego narro compertissima. *Nec ille solus vivit ad istum modum, sed complures alii, et clari imaginibus, et re lauta Polyphagia et polyposia, crede mihi, est res consuetudinis, non naturæ. Si quis assuescat paulatim, proficiet eo tandem, ut faciat idem quod Milo, qui absumpsit totum bovem eodem die.*

But I tell you Things I know very well. *Nor does he alone live after that Manner, but many others both nobly descended, and of a good Estate. Much Eating and much Drinking, believe me, is a Thing of Custom, not Nature. If any one would use himself by Degrees, he would improve to that Degree at last, that he might do the same that Milo did, who eat up a whole Ox in the same Day.*

A. Immortalem Deum! *Si licet tueri va-*

Immortal God! *If it be possible to maintain letudinem*

## OPULENTIA SORDIDA. 169.

letudinem tam parvo victu, quantum impendiorum perit Germanis, Anglis, Danis, et Polonis?

one's Health with so little Victuals, how much Charge is lost by the Germans, English, Danes, and Poles?

B. Plurimum haud dubie, et quidem non sine gravi detrimento tum valetudinis, tum ingenii.

Very much no doubt, and indeed not without grievous Prejudice both to the Health, and also to a Man's Parts.

A. Sed quid obstabat quo minus ille victus sufficeret tibi?

But what hindered that Diet would not suffice you?

B. Quia assueveram diversis, et erat seruum jam mutare consuetudinem; quanquam exiguitas ciborum non tam offendebat me quam corruptio. Duo ova poterant sufficere, si fuissent recens nata: cyathus vini erat satis, nisi vapida fœx daretur pro vino: dimidium panis aluisset, nisi argilla daretur pro pane.

Because I had been accustomed to different Things, and it was too late then to change a Custom; altho' the small Quantity of the Victuals did not so much offend me as the Corruption. Two Eggs might have sufficed, if they had been new laid: A Glass of Wine was enough, but that dead Dregs was given me for Wine: Half a Loaf would have fed me, but that Clay was given me for Bread.

A. Antronium esse adeo sordidum in tantis opibus!

That Antronius should be so sordid in so much Wealth!

B. Arbitror ejus censum non fuisse in-

I believe his Estate was not less than eighty thou-  
tra

## 170 OPULENTIA SORDIDA.

*tra Octoginta millia ducatorum. Nec erat ullus annus, quo lucrum mille ducatorum non accederet, ut dicum parcissime.*

*and Ducats. Nor was there any Year, in which the Gain of a thousand Ducats was not added to it, to speak very sparingly.*

A. Sed num juvenes illi, quibus hæc parabantur, utebantur eadem parsimonia?

But whether or no did the young Men, for whom this was provided, use the same Frugality?

B. Utebantur; sed domi duntaxat, foris liguriebat, scorabantur, ludebant alea. Cumque pater gravaretur impendere iteruncium in gratiam honestissimorum convivarum, juvenes perdebant interdum sexaginta ducatos una nocte alea.

They did use it; but at Home only, abroad they fared daintily, whored, played at Dice. And whereas the Father thought much to expend a Farthing on the Account of the most honourable Guests, the young Fellows lost sometimes sixty Ducats in one Night at Dice.

A. Sic solent perire quæ corraduntur sordibus. Verum in columbia te confers?

So that uses to be lost, which is scraped together by Covetousness. But now that you are escaped out of so great Danger, whither do you betake yourself?

B. Ad vetustissimum contubernium Gallorum, sarturus quod dispendii factum est illic.

To a very old Club of French Men, to make up what Loss I suffered there.

D I L U-



# D I L U C U L U M.

A. **H**ODIE *vole-*  
bam te con-  
ventum, *sed* negaba-  
ris *esse* domi.

**T**O-DAY *I was desi-*  
rous to have met  
with you, *but* you were  
denied *to be* at Home.

B. Non mentiti  
sunt *omnino*. Non  
eram *quidem* tibi, *sed*  
eram *tum* mihi maxi-  
me.

They did not lye *altoge-*  
ther. I was not *indeed* for  
you, *but* I was *then* for  
myself very much.

A. Quid *ænigmati-*  
s est *istud*?

What *Riddle* is *that*?

B. Nosti *illud* ve-  
tus *pro-verbium*. Non  
dormio *omnibus*. Nec  
*jocus* Nasicae *fugit* te,  
cui volenti *invisere*  
familiarem *Ennium*,  
cum *ancilla* *jussu* he-  
ri, negasset *esse* domi;  
Nasica sensit et disces-  
sit. *Cæterum* ubi *En-*  
nius vicissim *ingressus*  
domum *Nasicae*, roga-  
ret *puerum* num *esset*

You know *that* old  
*Proverb*, I do not sleep  
for all Men. Nor does the  
*Jest* of Nasica *escape* you  
to whom desirous *to visit*  
his Friend *Ennius*, when  
the *Maid* by the Order of  
her *Master*, denied *that* he  
was at Home; Nasica per-  
ceived it, and departed.  
But when *Ennius* in his  
turn *entering* the *House*  
of *Nasica*, asked the *Boy*  
in-

intus ? *Nasica* clama-  
vit *de conclavi*, in-  
quiens, *Non sum do-*  
*mi.* Quumque *En-*  
*ninus* agnita voce dix-  
isset, *Impudens, non*  
*agnosco te loquentem ?*  
*Imo, inquit Nasica,*  
*tu Impudentior, qui*  
*non habes fidem mi-*  
*hi, cum ego credide-*  
*rim tuæ ancillæ.*

whether *he was* within ?  
*Nasica* shouted *from the*  
*Parlour*, saying, *I am not*  
*at Home.* And when *En-*  
*ninus* knowing his Voice  
*said*, You impudent Fel-  
low, do not I know you  
*speaking ?* Nay, says *Na-*  
*sica*, you are more impu-  
dent, who do not give *Cre-*  
*dit* to me, whereas I trusted  
your Maid.

A. Eras fortassis  
occupator.

You were perhaps busy.

B. Imo suaviter  
otiosus.

Nay sweetly idle.

A. Rursum torques  
ænigmate.

Again you trouble me with  
a Riddle.

B. Dicam igitur  
explanate. Nec di-  
cam *ficum* aliud quam  
*ficum.*

I will tell you then plain-  
ly. Nor will I call a *Fig*  
any thing else than a *Fig.*

A. Dic.

Tell me.

B. Altum dormie-  
bam.

I was fast asleep.

A. Quid ais ? At-  
qui octavo hora præ-  
terierat jam, cum sol  
surgat hoc mense ante  
quartam.

What say you ? But  
the eighth Hour had passed  
then, whereas the Sun riseth  
this Month before the fourth.

B. Li-

# D I L U C U L U M. 173

A. Libertum est soli  
per me quidem surge-  
re vel media nocte,  
modo liceat mihi dor-  
mire usque ad satieta-  
tem.

It is free for the Sun for  
me indeed to rise even at  
Midnight, so that it be  
allowed me to sleep to Sa-  
tisfaction.

A. Verum utrum  
istuc accidit casu, an  
est consuetudo?

But whether did that  
happen by Chance, or is it  
a Custom?

B. Consuetudo pror-  
sus.

Custom entirely.

A. Atqui consuetu-  
do rei non bonæ est  
pessima.

But the Custom of a  
Thing not good is very  
bad.

B. Imo nullus som-  
nus est suavior quam  
post solem exortum.

Nay no Sleep is plea-  
santier than after the Sun is  
risen.

A. Qua hora tan-  
dem soles relinquere  
lectum?

What Hour at last do  
you use to leave your bed?

B. Inter quartam  
et nonam.

Betwixt the fourth and  
the ninth.

A. Spatium satis  
amplum. Regina vix  
tot horis comunter,  
sed unde venisti in ist-  
tam consuetudinem.

Time long enough.  
Queens hardly are so many  
Hours a dressing, but how  
came you into that Custom?

B. Quia solemus  
proferre convivia, lu-  
sus, et jocus in mul-  
tam noctem. Penfa-

Because we use to  
prolong Feasts, Games,  
and Jest, 'till late at  
Night. We make up  
mus

mus *id dispendii matutino somno.*

*that Loss by Morning Sleep.*

A. Vix unquam vidi hominem perniti-  
us prodigum te.

I scarce ever saw a Man  
more perniciously prodigal  
than you.

B Videtur mihi par-  
simonia magis quam  
profusio. Interim nec  
absumo candelas, nec  
detero vestes.

It seems to me Frugality  
rather than Prodigality. In  
the mean time I neither  
consume Candles, nor wear  
Cloaths.

A. Præpostera fru-  
galitas quidem servare  
vitrum ut perdas  
gemmas. Ille philoso-  
phus aliter sapuit, qui  
rogatus quid esset pre-  
tiosissimum, respondit  
tempus. Porro cum  
constet diluculum esse  
optimam partem totius  
diei, tu gaudes perde-  
re quod est pretiosissi-  
mum in pretiosissima  
re.

Preposterous Frugality in-  
deed to save Glasse that you  
may lose Jewels. That  
Philosopher was otherwise  
minded, who being asked  
what was the most precious  
Thing? answered, Time.  
Moreover, since it is agreed  
that the Morning is the best  
Part of the whole Day, you  
love to lose what is the most  
precious in the most precious  
Thing.

B. An hoc perit  
quod datur corpusculo?

Is that lost, which is  
given to the Body?

A. Imo detrahitur  
corpusculo, quod tum  
suavissime afficitur,  
maximeq; vegetatur,  
cum reficitur tempesti-  
vo moderatoq; somno,  
et corroboratur matu-  
tina vigilia.

Nay it is taken from the  
Body, which then is most  
sweetly affected, and most of  
all recruited, when it is re-  
freshed with seasonable and  
moderate sleep, and is  
strengthened with morning  
Watching?

B. Sed

B. Sed est dulce dormire. But it is pleasant to sleep.

A. Quid potest esse dulce sentienti nihil? What can be pleasant to one that perceives nothing?

B. Hec ipsum est dulce sentire nihil molestiæ. This very thing is pleasant to perceive nothing of Trouble.

A. Atqui sunt feliciores isto nomine, qui dormiunt in sepulchris; nam nonnunquam insomnia sunt molesta dormienti. But they are more happy in that Respect who sleep in their Graves; for sometimes Dreams are troublesome to a Man asleep.

B. Aiunt corpus faginari maxime eo somno. They say that the Body is fattened most of all with that Sleep.

A. Ista est sagina glirium, non hominum. Animalia quæ parantur epulis recte faginantur. Quorsum attinet homini accersere obesitatem, nisi ut incedat onustus graviore sarcina? Dic mihi, si haberes famulum, utrum mallet obesum, an vegetum et habillem ad omnia munia? That is the Fattening of Dormice, not of Men. Animals that are prepared for Feasts are rightly fattened. What signifies it for a Man to procure Fatness, but that he may go loaded with a heavier Pack? Tell me if you had a Servant, whether you had rather have him fat, or lively and fit for all Services?

B. Atqui non sum famulus. But I am not a Servant.

Q

A. Sat

# 176 DILUCULUM.

A. Sat est mihi,  
quod malles ministrum  
aptum officiis  
quam bene saginatum.

It is enough for me, that  
you had rather have a Ser-  
vant fit for Service, than  
well fattened.

B. Plane mallem.

Indeed I had rather.

A. At Plato dixit  
animum hominis esse  
hominem, corpus esse  
nihil aliud quam do-  
micilium, aut instru-  
mentum. Tu certe  
fateberis, opinor, ani-  
mam esse principalem  
portionem hominis,  
corpus ministrum a-  
nimi.

But Plato said that the  
Soul of a Man is the Man,  
that the Body is nothing else  
than a House, or Instru-  
ment. You however will  
confess, I suppose, that the  
Soul is the principal Part of  
Man, the Body the Servant  
of the Mind.

B. Est, si vis.

Let it be so, if you will.

A. Cum tibi nolles  
ministrum tardum ab-  
domine, sed malles  
agilem et alacrem, cur  
paras ignavum et obe-  
sum ministrum ani-  
mo?

Since you would not have  
a Servant heavy with a  
great Belly, but had rather  
have one nimble and brisk,  
why do you provide a lazy  
and fat Servant for the  
Mind?

B. Vincor veris.

I am overcome with  
Truth.

A. Jam accipe aliud  
dispendium. Ut animus  
longe præstat corpori,  
ita fateris opes animi  
longe præcellere bona  
corporis.

Now hear another Loss.  
As the Mind far excels the  
Body, so you confess that  
the Riches of the Mind far  
excel the good Things of the  
Body.

B. Dicis

B. Dicis probabile. You say what is likely.

A. Sed inter bona animi, sapientia tenet primas. But amongst the good things of the Mind, Wisdom has the first Place.

B. Fateor. I confess.

A. Nulla pars diei est utilior ad parandam hanc, quam diluculum, cum sol exoriens novus adfert vigorem et alacritatem omnibus, discutitque nebulas consuetas exhalari e ventriculo, quæ solent obnubilare domicilium mentis. No Part of the Day is more useful for the getting of this than the Morning, when the Sun rising fresh brings Vigour and Briskness to all things, and dissipates the Fumes that use to be exhaled out of the Stomach, which are wont to cloud the Habitation of the Mind.

B. Non repugno. I do not say nay.

A. Nunc supputa mihi quantum eruditionis possis parare tibi illis quatuor horis, quas perdis intempestivo somno. Now reckon up for me how much Learning you might get to yourself in those four Hours, which you lose in unseasonable Sleep.

B. Multum profecto. Much indeed.

A. Expertus sum plus effici in studiis, una hora matutina, quam tribus pomeridianis, idque nullo detrimento corporis. I have experienced that more is done in one's Studies, in one Hour in the Morning, than in three in the Afternoon, and that with no Damage to the Body.

Q 2

B. Au-

B. Audivi.

I have heard so.

A. Deinde *reputa* illud; *si* conferas in summam *jaeturam* *sin-*  
*gulorum* *dierum*, quan-  
tus *cumulus* sit *futurus*.

Then *consider* that; if you cast up into a *Sum* the *Loss* of every *Day*, how great a *Mass* it will be.

B. Ingens profecto.

A huge one truly.

A. Qui *profundit* *gemmas* et *aurum* *tem-*  
*ere*, *habetur* *prodig-*  
*us*, et *accipit* *tuto-*  
*rem*; qui *perdit* *hæc*  
*bona* *tanto* *pretiosi-*  
*ora*, *nonne* *est* *multo*  
*turpius* *prodigus*?

He that *squanders* away *Jewels* and *Gold* *rashly*, is reckoned a *Prodigal*, and receives a *Guardian*; he that throws away these good things so much more precious, is not he much more scandalously prodigal?

B. Sic apparet, si *perpendamus* *rem* *recta*  
*ratione*.

So it appears, if we *examine* the *Matter* by *right* Reason.

A. Jam *expende* il-  
lud *quod* *Plato* *scrip-*  
*sit*, *nihil* *esse* *pulchri-*  
*us*, *nihil* *amabilius*  
*sapientia*, quæ *si* *pos-*  
*set* *cerni* *corporeis* *ocu-*  
*lis*, *excitaret* *incredi-*  
*biles* *amores* *sui*.

Now *consider* that which *Plato* writ, that nothing is more beautiful, nothing more lovely than *Wisdom*, which, if it could be seen with *bodily* *Eyes*, would raise *incredible* *Love* of it-  
self.

B. Atqui illa non  
potest *cerni*.

But that cannot be seen.

A. Fateor, *corporeis*  
*oculis*, *verum* *cerni-*  
*tur* *oculis* *animi*,

I confess, with *bodily* *Eyes*, but it is seen with the *Eyes* of the *Mind*,  
qua

*quæ est potior pars ho-  
minis, et ubi est incredi-  
bilis amor, ibi oportet  
adfit summa voluptas,  
quoties animus congreditur cum  
tali amica.*

*which is the better Part of  
Man, and where there is  
incredible Love, there must  
be the greater Pleasure, as  
oft as the Mind confers with  
such a Mistress.*

B. Narras verisimile.

You say what is likely.

A. Ito nunc et com-  
muta somnum, ima-  
ginem mortis, cum  
hac voluptate, si videretur.

Go now and change  
Sleep, the Image of Death,  
for this Pleasure, if it seems  
good.

B. Verum interim  
nocturni lusus pere-  
unt.

But in the mean Time  
nightly Sports are lost.

A. Perdit plumbum  
bene, qui vertit in  
aurum. Natura tribuit  
noctem somno. Exo-  
riens sol revocat cum  
omne genus animan-  
tium, tum precipue  
hominem ad munia  
vitæ. Qui dormiunt,  
inquit Paulus, dor-  
miunt nocte; et qui  
sunt ebrii, sunt ebrii  
nocte. Proinde quod  
est turpius quam, cum  
omnia animantia ex-  
pergiscantur cum sole,  
quadam etiam salu-  
tent eum nondam ap-  
parentem, sed adven-

He loses Lead well,  
who turns it into Gold. Na-  
ture has given the Night  
for Sleep. The rising Sun  
calls upon both every Kind  
of living Creatures, and  
especially Man, to the Of-  
fices of Life. They who  
sleep, says Paul, sleep in the  
Night; and they who are  
drunk, are drunk in the  
Night. Therefore what is  
more scandalous than  
when all Animals awake  
with the Sun, some also  
salute him not yet appear-  
ing but coming, with  
singing; when the Elephant  
adoreth the rising Sun, that

*tantem cantu; cum elephantus adoret orientem solem, hominem stertere diu post exortum solis? Quoties ille aureus splendor illustrat tuum cubiculum, nonne videtur exprobrare dormienti, stulte, quid gaudes perdere optimam partem vitæ tuæ? Non luceo in hoc ut dormiatis abditis, sed ut invigiletis honestissimis rebus. Nemo accendit lucernam, ut dormiat, sed ut agat aliquid operis: et nihil aliud quam stertis ad hanc lucernam, pulcherriam omnium?*

**B. Declamas belle.**

*A. Non belle, sed vere. Age non dubito quin audiveris frequenter illud Hesiodum, parsimonia est fera in fundo.*

**B. Frequentissime, nam vinum est optimum in medio dolio.**

*A. Atqui prima pars in vita nimum adolescentia est optima.*

*Man should snore a long time after the Rising of the Sun? As often as that golden Splendor enlightens your Bed-chamber, does it not seem to upbraid you sleeping, thou Fool, why dost thou love to lose the best Part of thy Life? I do not shine for this that you may sleep in private, but that you may mind the most honourable Things. No body lights a Candle that he may sleep, but that he may do some Work: And dost thou nothing else but snore by this Candle, the finest of all?*

**You declaim prettily.**

*Not prettily, but truly. Well, I doubt not but you have heard frequently that of Hesiod, Sparing is too late in the Bottom.*

**Very frequently, for Wine is the best in the Middle of the Cask.**

*But the first Part in Life, to wit, Youth, is the best.*

**A. Pr-**

# D I L U C U L U M. 181

A. Profecto sic est. Truly so it is.

B. At diluculum est hoc diei, quod adolescentia vitæ. An non faciunt igitur stulte, qui perdunt adolescentiam nugis, matutinas horas somno? But the Morning is that to the Day, which Youth is to Life. Do not they do therefore foolishly, who lose their Youth in Trifles, their Morning Hours in Sleep.

A. Sic apparet. So it appears.

B. An est ulla possessio, quæ sit conferenda cum vita hominis? Is there any Possession that is to be compared with the Life of Man?

A. Ne universa gazza quidem Persarum. Not all the Treasure indeed of the Persians.

B. An non odisses hominem vehementer, qui posset ac vellet decurtare vitam tibi malis artibus ad aliquot annos? Would you not hate the Man very much, who could and would shorten your Life for you by evil Arts for some Years?

A. Ipse mallet eripere vitam illi. I had rather take his Life from him.

B. Verum arbitror pejores et nocentiores, qui volentes reddunt vitam breviorē sibi. But I think them worse and more mischievous, who voluntarily make Life shorter to themselves.

A. Fateor si qui tales reperiuntur. I confess if any such are found.

B. Re-

B. Reperiuntur ! Found! *Nay all like you*  
*Imo omnes similes tui* do that.  
*faciunt id.*

A. Bona Verba.

Good Words.

B. Optima. *Reputa sic cum tuo animo, nonne Plinius videtur dixisse rectissime, vitam esse vigiliam, et hominem vivere hoc pluribus horis, quo maiorem partem temporis impenderit studiis? Somnus enim est quædam mors. Unde et fingitur venire ab inferis, et dicitur germanus mortis ab Homero. Itaque quos somnus occupat, nec censentur inter vivos, nec inter mortuos, sed tamen potius inter mortuos.*

Very good. *Think thus with your Mind, does not Pliny seem to have said very rightly, that Life is a Watch, and that Man lives so many the more Hours, by how much the greater Part of his Time he spends in his Studies? For Sleep is a Sort of Death. From whence also it is pretended to come from Hell, and is called the Brother-german of Death by Homer. Wherefore those whom Sleep seizeth are neither thought amongst the Living, nor amongst the Dead, but yet rather amongst the Dead.*

A. Ita videtur omnino.

So it seems indeed.

B. Nunc subducito rationem mihi, quantum portionem vitæ refecerit sibi, qui singulis diebus perdunt tres aut quatuor horas somno.

Now cast up the Account for me, how great a Part of Life they cut off from themselves, who every Day lose three or four Hours in Sleep.

A. Video immensam summam.

I see an immense Sum.

B. Non-

B. Nonne haberes *Alcumistam* pro deo, *the Alchymist* for a God, qui posset *adjicere* decem annos summæ the Sum of your Life, and vitæ, et revocare pro- call back advanced Age to vectiorem ætatem ad the Vigour of Youth? wigorem adolescentiæ?

A. Quid ni habere- Why should I not reckon rem? him so?

B. Sed potes præ- But you may do this so di- stare hoc tam divinum vine a Benefit to yourself. beneficium tibi.

A. Quid sic? How so?

B. Quia mane est Because the Morning is adolescentia diei, ju- the Youth of the Day, Youth ventus fervet usque ad keeps warm 'till Noon. By meridiem. Mox viri- and by the manly Age, af- lis ætas, cui succedit ter which comes the Even- vespera pro senectâ; ing for old Age; Sun-set occasus excipit vespere- succeeds the Evening, as ram, velut mors diei. the Death of the Day. And Parsimonia autem est Frugality is a great Reve- magnum vectigal, sed nue, but no where greater nusquam majus quam than here. Has not he heic. An non igitur therefore procured to him- adjunxit sibi ingens self a huge Gain, who has lucrum, qui desit per- ceased to lose a great Part dere magnam partem of his Life, and that the vitæ, eamq; optimam? best?

A. Prædicas vera. You say true.

B. Proinde eorum Wherefore their Com- querimonia videtur ad- plaint seems very impudent, modum

*modum* inprudens, qui accusant *naturam*, quod finierit *vitam* hominis *tam angustis* spatiis, cum ipsi *sponte* amputent *sibi* tantum *ex eo* quod datum est. Vita est longa satis cuique, si dispensetur *parce*. Nec est *mediocri* profectus, si quis gerat quæque suo tempore. A prandio vix sumus *semihomines*, cum corpus onustum *cibis* aggravat *mentem*. Nec est tutum *evocare* spiritus *ab officina* stomachi, *peragentes* officium *concoctionis* ad superiora, multo minus a *cæna*. At homo est totus homo *matutinis* horis, dum corpus est *habile* ad omne ministerium, dum alacer animus viget, dum omnia organa mentis sunt tranquilla et serena, dum particula *divinæ* auræ spirat, ut ait ille, ac sapit suam originem, et rapitur ad honesta.

A. Tu concionaris quidem eleganter.

who accuse Nature for having bounded the Life of Man within so narrow a Compass, when they of their own accord cut off from themselves so much of that which was given them. Life is long enough for every one, if it be disposed of sparingly. Nor is it a mean Proficiency, if a Man does every thing in its Time. After Dinner we are scarce half Men, when the Body loaded with Meat oppresses the Mind. Nor is it safe to call off the Spirits from the Work-house of the Stomach, performing the Offices of Concoction to the upper Parts, much less after Supper. But a Man is wholly Man in the morning Hours whilst the Body is fit for all Service, whilst the chearful Mind is vigorous, whilst all the Organs of the Mind are quiet and serene, whilst the Particle of divine Air breathes, as a certain one says, and has a Tincture of its Original, and is carried out to honourable things.

You preach indeed finely.

B. Fa-

B. Faber ærarius  
*ob vile lucellum surgit  
ante lucem, et amor  
sapientiæ non potest  
expergefaceret nos, ut  
audiamus saltem solem  
evocantem ad inæsti-  
mabile lucrum. Medici  
fere non dant pharma-  
cum nisi diluculo, illi  
norunt aureas horas,  
ut subveniant corpori,  
nos non novimus eas ut  
locupletemus et sane-  
mus animum? Quod  
si hæc habent leve  
pondus apud te, audi  
quid illa cœlestis sa-  
pientia apud Solomo-  
nem loquatur. Qui  
vigilaverint ad me,  
inquit, mane invenient  
me. In mysticis psal-  
mis, quanta commen-  
datio matutini tempo-  
ris? Mane propheta  
extollit misericordiam  
domini, mane ejus  
vox auditur, mane  
ejus deprecatio præve-  
nit dominum. Et apud  
Lucam evangelistam  
populus expetens sani-  
tatem et doctrinam a  
domino, confluit ad  
illum mane. Quid  
suspiras?*

A Brazier for poor  
Gain rises before Light,  
and the Love of wisdom  
cannot awake us, that we  
may hear at least the Sun  
calling us up to inestimable  
Gain. Doctors common-  
ly give not Physick but  
in the Morning; they  
know the golden Hours,  
to relieve the Body, do not  
we know them to enrich  
and cure the Mind? But  
if these things have little  
Weight with you, bear  
what that heavenly Wis-  
dom with Solomon says,  
They that watch for me  
says she, in the Morning  
shall find me. In the mys-  
tical Psalms how great is  
the Commendation of the  
morning Time? In the  
Morning the Prophet ex-  
tols the Mercy of the  
Lord, in the Morning his  
Voice is heard, in the  
Morning his Prayer pre-  
vents the Lord. And in  
Luke the Evangelist, the  
People desiring Health and  
Instruction from the Lord,  
flock in to him in the  
Morning. Why do you  
sigh?

A. Vix teneo lachrymas, cum subito quantam jacturam vitæ fecerim.

I scarce refrain from Tears, when I think how great a Waste of Life I have made.

B. Est supervacaneum discruciaci ob ea, quæ non possunt revocari, sed tamen possunt sarciri posterioribus curis. Incumbe hoc igitur potius quam facias jacturam futuri temporis quoque inani deploratione præteritorum.

It is needless to be tormented for those Things, which cannot be recalled, but yet may be cured by future Care. Apply yourself to this therefore, rather than make a Waste of the Time to come too by a vain lamenting of what is past.

A. Mones bene, sed diutina consuetudo jam facit me sui juris.

You advise well, but long Custom has now brought me under its Dominion.

B. Phy! Clavus pellitur clavo, consuetudo vincitur consuetudine.

Puh! A Nail is driven out by a Nail, Custom is overcome by Custom.

A. At durum est relinquere ea quibus diu assueveris.

But it is hard to leave those Things to which you have long been used.

B. Initio quidem, sed diversa consuetudo primum lenit eam molestiam, mox vertit in summam voluptatem, ut non oporteat te pœnitere brevis molestiæ.

At the Beginning indeed, but a different Custom first mitigates that Trouble, by and by turns it into the greatest Pleasure, that you ought not to be concerned for a short Trouble.

A. Ve-

# D I L U C U L U M. 187

A. Vereor ut succedat.

I am afraid it will not succeed.

B. Si *esses* septuagenarius, non retraherem te a solitis, nunc vix egressus es decimum septimum annum, opinor. Quid autem est quod ista ætas non possit vincere, si adsit modo promptus animus?

If you were seventy Years old, I would not take you off from what you were used to, now you are scarce past the seventeenth Year, I believe. And what is it which that Age cannot conquer, if there be but a ready Mind?

A. Quidem aggrediar, conaborque, ut fiam philologus ex phylpno.

Truly I will attempt it, and endeavour, that I may become a Philologer of a Lover of Sleep.

B. Si feceris id, scio fatis, post paucos dies, et gratulaberis serio tibi, et ages mihi rates, qui monuerim.

If you do that, I know well enough, after a few Days, both you will rejoice in earnest to yourself, and give me Thanks, who advised you to it.





## COLLOQUIUM SENILE.

Eusebius, Pampyrus, Polygamus, Glycion.

Eu. **Q**UAS *novas*  
aves *video*  
hic? *Nisi*  
animus *fallit* me, *aut*  
oculi *prospiciunt* pa-  
rum, *video tres veteres*  
*congrerones meos con-*  
*fidentes, Pampyrum,*  
*Polygamum, et Gly-*  
*cionem.*

W<sup>HAT</sup> *new* Birds *do*  
*I see here? Unless*  
*my Mind deceives me, or*  
*my Eyes discern but little,*  
*I see three old Companions*  
*of mine sitting together,*  
*Pampyrus, Polygamus, and*  
*Glycion.*

Pa. Quid tibi vis  
*cum vitreis oculis, fas-*  
*cinator? Congredere*  
*propius Eusebi.*

What do you mean *with*  
*your glass Eyes, you Wi-*  
*zard? Come nearer Eu-*  
*sebius.*

Po. Salve Eusebi,  
*multum exoptate.*

God save you Eusebius  
*much longed for.*

Gly. Sit bene tibi  
*optime vir.*

May it be well with you  
*very good Sir.*

Eu. Una salute, sal-  
*vete omnes. Quis deus*  
*aut casus felicior deo*  
*conjunxit nos? Nam*

In one Salutation, G  
*save you all. What G*  
*or Chance more lucky*  
*a God, has joined us?*

# COLLOQUIUM SENILE. 189

*nemo nostrum vidit alium jam quadraginta annis, opinor. Mercurius non potuisset contrahere nos in unum melius suo caduceo.* none of us has seen another now this forty Years, I think. Mercury could not have brought us together better with his Rod.

Quid agitis hic?

What are you doing here?

Pa. Sedemus.

We are sitting.

Eu. Video, sed qua de causa?

I see, but for what Cause?

Po. Operimur currum, qui debebat nos Antwerpiam.

We are waiting for a Coach, that should carry us to Antwerp.

Eu. Ad mercatum?

To the Mart?

Po. Scilicet; sed spectatores magis quam negotiatores.

Yes; but Spectators more than Traders.

Eu. Et nobis est iter eodem. Verum quid obstat, quo minus eatis?

And I am travelling to the same Place. But what hinders that you do not go?

Po. Nondum convenit cum aurigis.

We are not yet agreed with the Coachmen.

Eu. Difficile genus hominum; sed visne ut imponamus illis?

A hard Kind of Men: But are you willing that we should impose upon them?

Po. Liberet si liceret.

It would please me if it could be.

R 2

Eu. Si-

190 COLLOQUIUM SENILE.

Eu. Simulemus nos  
velle *abire* simul *pedi-*  
*bis.*

Let us pretend *that we*  
will go together *on Foot.*

Po. Credant *citius*  
cancros *volaturos,*  
quam *nos tam grandes*  
confecturos *hoc iter*  
*pedibus.*

They would believe  
sooner that Crabs *would fly,*  
than *that we* so elderly should  
dispatch *this Journey on*  
*Foot.*

Gl. Vultis *rectum*  
ac *verum* consilium?

Would you have *right*  
and *true* Advice?

Po. Maxime.

Yes.

Gl. Illi *potant,* quo  
diutius *faciunt id,* *hoc*  
plus *periculi* erit, *nec-*  
*ubi* deiciant *nos in*  
*lutum.*

They *are drinking,* the  
longer *they do that,* *so*  
*much* the more *Danger*  
will there be, *lest some*  
*where* they throw *us into*  
the *Dirt.*

P. Oportet *venias*  
*admodum diluculo,* si  
*velis aurigam sobrium.*

You must come *very*  
*early,* if you will have a  
Coachman *sober.*

Gl. Quo *pervenia-*  
*mus maturius Antwer-*  
*piam,* stipulemus *cur-*  
*rum nobis quatuor*  
*solis. Censeo tantillum*  
*pecuniæ contemnen-*  
*dum. Hoc damnum*  
*pensabitur multis com-*  
*moditatibus. Sedebi-*  
*mus commodius, ac tran-*  
*sigemus hoc iter suavis-*  
*sime mutuis fabulis.*

That *we may come* the  
sooner *to Antwerp,* let us  
hire a *Coach* for us *four*  
alone. *I think* that so lit-  
tle *Money* is to be despised.  
*This Loss will be made up*  
by many *Conveniences.* We  
shall sit *more conveniently,* and  
shall pass *this Journey most*  
*sweetly in mutual Stories.*

Po. Gly-

# COLLOQUIUM SENILE. 191

Po. Glycion *juadet*  
*recte.*

Glycion *advifes* right.

Gl. Transegi. *Con-*  
*scendamus.* Vali! *nunc*  
*libet vivere,* postea-  
*quam contigit* mihi  
*videre* sodales *olim* ca-  
*rissimos,* *ex tanto in-*  
*tervallo.*

I have bargained. *Let us*  
*go in.* Oh! now I have  
a Mind *to live,* after it has  
*happened* to me *to see* Com-  
panions *formerly* very dear,  
*after* so long an Interval.

Eu. Ac *videor* mihi  
*repubescere.*

And *I seem* to myself *to*  
*grow young* again.

Po. Quot *annos*  
*supputatis,* *ex quo con-*  
*viximus* *Lutetiæ?*

How *many Years* do you  
count it *since* we lived to-  
gether *at Paris?*

Eu. Arbitror *non*  
*pauciores* *quadraginta*  
*duobus.*

I think *no fewer than* *for-*  
*ty two.*

Po. Tum *videbamur*  
*omnes æquales.*

Then *we seemed* all of an  
Age.

Eu. Ita *eramus* *fer-*  
*me.* aut si erat quid  
*discriminis,* erat *per-*  
*pusillum.*

So *we were* almost, or if  
*there was* any thing of *Dis-*  
*ference,* it was *very little.*

Pa. At *nunc* *quanta*  
*inæqualitas?* Nam  
*Glycion* habet *nihil*  
*senii,* et *Polygamus*  
*queat* *videri* *hujus*  
*avus.*

But now how great is the  
*Inequality?* For *Glycion* has  
*nothing* of old Age, and  
*Polygamus* might seem his  
*Grand-father.*

Eu. Profecto *sic*  
*res habet.* Quid rei  
*in causa?*

Troly so the Thing is.  
What Thing is the Occasion?  
R. 3 Pa. Quid?

192 COLLOQUIUM SENILE.

Pa. Quid? *Aut hic cessavit ac repositit in cursu, aut ille antevertit.*

What? *Either he has loitered and stopped in the Race, or the other has out-ran him.*

Eu. Oh! *anni non cessant, quantumvis homines cessent.*

Oh! *Years do not loiter, how much soever Men may loiter.*

Po. Dic *bona fide, Glycion, quot annos numeras?*

Tell me *in good Faith, Glycion, how many Years do you reckon?*

Gl. Plures *quam ducatos.*

More *than Ducats.*

Po. Quot *tandem?*

How many *at last?*

Gl. Sexaginta *sex.*

Sixty *sex.*

Po. Sed quibus *artibus* remoratus es *seneſtutem?* Nam *neque* canities, *neque* rugosa *cutis* adest. *Oculi* vigent, *series* dentium *utrinque* nitet, *color* est *vividus*, *corpus* *succulentum.*

But by what *Arts* have you kept off *old Age?* For *neither* Hoariness, *nor* a wrinkled *Skin* is yet come upon you. *The Eyes* are brisk, *the Row* of *Teeth* on each *side* is neat, *the Colour* is *lively*, and the *Body* full of *Blood.*

Gl. Dicam *meas artes, modo tu narres nobis vicissim tuas artes, quibus accelerasti seneſtutem,*

I will tell *my Arts, so be you tell us again your Arts, by which you hastened on old Age.*

Po. Recipio *me facturum.* Dic *igitur,*

I undertake *that I will do it.* Tell us *then, what* quo

## COLLOQUIUM SENILE. 193

quo contulisti te relicta Lutetia ?      ther did you betake yourself after you left Paris ?

Gl. Recta in patriam. Commoratus illic fere annum, cœpi dispicere de eligendo genere vitæ. Quam rem ego credo habere non leve momentum ad felicitatem. Circumspiciebam quid succederet cuicumque, quid secus.

Directly into my Country. Having staid there almost a Year, I began to consider about choosing a Way of Life. Which Thing I believe to have no small Momentum towards Happiness. I considered what succeeded with any one, what did otherwise.

Po. Miror fuisse tibi tantum mentis, cum nihil fuerit nugatus te Lutetiæ.

I wonder you had so much Sense, whereas nothing was more trifling than you at Paris.

Gl. Tam ætas ferebat; et tamen, o bone, non gessi omnem rem hic meo Marte.

Then my Age allowed it; and yet, good Sir, I did not manage the whole Affair here by my own Conduct.

Po. Mirabar.      I wondered.

Gl. Priusquam aggrederer quidquam, adii quendam e civibus, grandem natu, prudentissimum longo usu rerum, et probatissimum testimonio totius civitatis, ac meo iudicio, felicissimum etiam.

Before I attempted any thing, I went to one of the Citizens, elderly, very wise by long Experience in Affairs, and very well approved of by the Testimony of the whole City, and in my Judgement very happy too.

Eu. Sa-

194 COLLOQUIUM SENILE.

Eu. Sapiebas.

You were wise.

Gl. *Ufus hujus consilio duxi uxorem.*

Using *his* Advice, I married a Wife.

Po. Pulchre dotatam?

With a good Fortune?

Gl. *Mediocri dote: ea res cessit mihi plane ex animi sententia.*

With a moderate Fortune: That Thing fell out to me truly according to my Heart's Desire.

Po. Quot annos natus eras tum?

How many Years old were you then?

Gl. Ferme viginti duos.

Almost twenty two.

Po. O felicem te!

O happy you!

Gl. Non debeo totum hoc fortunæ, ne quid erres.

I do not owe all this to Fortune, do not mistake.

Po. Qui sic?

How so?

Gl. Dicam. *Alii diligunt priusquam diligant, ego delegi judicio, priusquam diligerem, et tamen duxi hanc magis ad posteritatem, quam ad voluptatem. Vixi cum ea suavissime non plures octo annos.*

I will tell you. Others love before they choose, I chose judiciously, before I loved, and yet I married her more for Issue than for Pleasure. I lived with her most pleasantly no more than eight Years.

Po. Re-

## COLLOQUIUM SENILE. 195

Po. Reliquit or-  
bum ?

Did she leave you child-  
less ?

Gl. Imo duo filii,  
totidemque filia super-  
sunt.

Nay two Sons, and as  
many Daughters survive  
her.

Po. Vivisne priva-  
tus, an fungeris magi-  
stratu ?

Do you live a private  
Person, or do you bear any  
Office ?

Gl. Est mihi pub-  
licum munus. *Majora*  
poterant contingere.  
verum delegi hoc  
mihi, quod haberet  
tantum dignitatis, ut  
vindicaret me a con-  
temptu, cæterum mini-  
ne obnoxium molestis  
negotiiis. Ita nec est  
quod quisquam objiciat  
me vivere mihi. Et  
est unde dem operam  
amicis quoque nonnun-  
quam : contentus hæc  
ambii nihil magis :  
verum gessi magistra-  
tum sic ut dignitas  
acceverit illi ex me.  
Ego duco hoc pulchri-  
us quam sumere mutuo  
dignitatem ex splen-  
dore muneris.

I have a public Office.  
*Greater Places* might have  
fallen to me, but I chose this  
for myself, because it had  
so much of Honour, that it  
would secure me from Con-  
tempt, but not at all liable  
to troublesome Business. So  
there is no reason that  
any one should object that  
I live for myself. And  
I have it in my Power to  
be serviceable to my Friends  
too sometimes : content with  
this, I sought no more :  
But I bore my Office so,  
that Dignity accrued to it  
from me. I reckon this  
handsomer than to borrow  
Dignity from the Splendour  
of an Office.

Eu. Nihil verius.

Nothing more true.

Gl. Sic

## 196 COLLOQUIUM SENILE.

Gl Sic conseruat in      Thus I grew old amongst  
ter meos cives charus      my Citizens dear to all.  
omnibus.

Eu Istuc est diffi-  
ciliſſimum, cum dictum  
fit non abs re, cum  
qui habet neminem  
inimicum, nec habere  
quonquam amicum; et  
invidiam esse semper  
comitem felicitatis.

That is very hard, see-  
ing it has been said not  
without Reason, that he  
who has no body his Ene-  
my, has not any one his  
Friend; and that Envy is  
always the Companion of  
Happineſs,

Gl. Invidia solet  
comitari insignem fe-  
licitatem. Mediocri-  
tas est tuta. Et hoc  
fuit mihi perpetuum  
studium, ne compara-  
rem quid mei com-  
modi ex incommodis  
aliorum. Ingressi me-  
met nullis negotiis,  
sed præcipue continui  
me ab his, quæ non  
poterant suscipi sine  
offensa multorum. I-  
taque si amicus erit  
juvandus, benefacio  
illi sic, ut parem nul-  
lum inimicum mihi  
hac de causa. Et si  
quid simultatis ortum  
fuerit alicunde, aut  
lenio purgatione, aut  
extinguo officiis, aut  
patior intermori dis-  
simulatione. Abstineo

Envy uses to attend up-  
on extraordinary Happineſs.  
A Mean is safe. And this  
was my constant Care,  
not to procure to myself  
any Advantage by the Dis-  
advantage of others. I  
thrust myself into no Busi-  
ness, but especially kept  
myself from that which  
could not be undertaken  
without the Offence of ma-  
ny. Wherefore if a Friend  
is to be assisted, I befriend  
him so, that I procure no  
Enemy to myself upon  
that Account. And if any  
Difference arises on any  
hand, I either soften it  
by clearing myself, or quash  
it by Kindness; or suffer it  
to die away by taking no  
Notice. I abstain always  
from Contention; which if  
it happen, I had rather  
fem-

## COLLOQUIUM SENILE. 197

*semper a contentione ; suffer the Loss of Money  
que si inciderit, malo than Friendship. In other  
facere jacturam rei things I act a Mitio, I  
quam amicitiaē. In smile upon all Men ; I sa-  
cæteris ago quendam lute and re salute kindly. I  
Mittonem, arrideo oppose no Man's Inclinati-  
omnibus ; saluto et ons. I condemn the Usage  
resaluto benigniter. or Actions of no Man. I  
Repugno nullius animo. prefer myself before no body.  
Damno institutum aut What I would have conceal-  
facium nullius : præ- ed, I trust to no body : I  
fero me nemini : quod examine not into other Men's  
velim taceri, credo ne- Secrets, and it by chance I  
mini : non scrutor ali- knew any thing. I never  
orum arcana, et si blab it. I either hold my  
forte novi quid, nun- Tongue of those who are  
quam effutio. Aut ta- not present, or speak friend-  
ceo de his qui non sunt ly and civilly. A great  
præsentes, aut loquor Part of the Quarrels amongst  
amice ac civiliter. Men arises from the Intem-  
Magna pars simu ta- perance of the Tongue. I  
tum inter homines nas- neither excite nor promote  
citur ex intemperantia other Men's Quarrels. But  
lin uæ. Nec excito wheresoever an Opportunity  
nec alo alienas simulta- is given, I either put an  
tes. Sed ubicunque end to them, or lessen them.  
opportunitas datur, aut By these Means hitherto I  
extinguo, aut mitigo. have avoided Envy, and  
His rationibus hæte- preserved the Good-will of  
nus vitavi invidiam, my Citizens.  
et alui benevolentiam  
meorum civium.*

Pa. Non sensisti  
cælibatum gravem ?

Did not you find a single  
Life troublesome ?

Gl. Nihil unquam  
accidit mihi quidem

Nothing ever happened  
to me indeed more bitter in  
acer-

## 198 COLLOQUIUM SENILE.

*acerbius in vita morte uxoris: ac optassem vehementer, illam con senescere una mecum, et frui communibus liberis; sed quando visum est aliter superis, judicavi sic expedire magis utrique; neque putavi causam cur discruciarem me inani luctu, præsertim cum is nihil prodesset defunctæ.*

*my Life than the Death of my Wife: And I could have wished mightily, that she might have grown old together with me, and enjoyed our common Children; but since it seemed otherwise to God, I judged it so to be better for both: Neither did I think there was any Cause why I should torment myself with vain Mourning, especially since that would do no good to the deceased.*

Po. Nunquamne incessit libido repetendi matrimonii, præsertim cum istud cessisset feliciter?

Had you never a Desire to marry again, especially since it fell out luckily.

Gl. Incessit libido; sed duxeram uxorem causa liberorum; non duxi rursus causa liberorum.

I had Desire; but I had married a Wife for the Sake of Children; I did not marry again for the Sake of Children.

Po. At est miserum cubare solum totas noctes.

But it is miserable to lie alone whole Nights.

Gl. Nihil est difficile volenti. Tum cogita quantas commoditates cælibatus habeat. Quidam decerpunt ex omni re, si

Nothing is difficult to one that is willing. Then consider how great Advantages a single Life has. Some take out of every Thing, if any Inconveniency  
quid

# COLLOQUIUM SENILE. 199

quid incommodi inest : is in it : Such as that  
*qualis ille Crates vi-* Crates seems to have been,  
*detur fuisse, cujus ti-* under whose Name goes  
*tulo fertur epigram-* an Epigram, collecting the  
*ma colligens mala vi-* Evils of Life. That Pro-  
*tae. Illud proverbium* verb pleases them, 'tis best  
*placet his, optimum* not to be born. Metrodo-  
*non nasci. Metrodo-* rus pleases me more, ga-  
*rus arridet mihi ma-* thering from all Sides, if  
*gis, decerpens undiqua-* any Good be in a Thing.  
*que, si quid boni in-* For so Life becomes more  
*est. Nam sic vita fit* pleasant. And I have  
*dulcior. Et ego induxi* brought my Mind to that,  
*animum sic, ut oderim* that I hate or desire nothing  
*vel expetam nihil ve-* very much. So it comes  
*hementer. Ita fit, ut* to pass, that if any Good  
*si quid boni contingat,* happens to me, I am not elat-  
*non efferar aut insolef-* ed or insolent; if any  
*cam, si quid decedat,* thing is lost, I am not much  
*non admodum cru-* troubled.  
*cier.*

is in it : Such as that  
 Crates seems to have been,  
 under whose Name goes  
 an Epigram, collecting the  
 Evils of Life. That Pro-  
 verb pleases them, 'tis best  
 not to be born. Metrodo-  
 rus pleases me more, ga-  
 thering from all Sides, if  
 any Good be in a Thing.  
 For so Life becomes more  
 pleasant. And I have  
 brought my Mind to that,  
 that I hate or desire nothing  
 very much. So it comes  
 to pass, that if any Good  
 happens to me, I am not elat-  
 ed or insolent; if any  
 thing is lost, I am not much  
 troubled.

Po. Næ tu es phi-  
 losophus sapientior Tha-  
 lete ipso, si quidem  
 petes istud.

Truly you are a Philoso-  
 pher wiser than Thales him-  
 self, if indeed you can do  
 that.

Gl. Si quid ægritu-  
 dinis obortum est ani-  
 mo, ut vita mortali-  
 um fert multa hujus-  
 modi, ejicio ex animo  
 protinus, sive sit ira  
 ex offensa, sive quid  
 aliud factum indigne.

If any thing of Trouble  
 arises in my Mind, as the  
 Life of Mortals produces a  
 great many Things of this  
 Kind, I cast it out of my  
 Mind immediately, whether  
 it be Anger from any Offence,  
 or any thing else done un-  
 worthily.

Po. At sunt quæ-  
 dam injuriæ quæ mo-

But there are some In-  
 juries which would raise  
 S want

200 COLLOQUIUM SENILE.

*veant stomachum vel placidissimo: et tales sunt frequenter offensæ famulorum.*

Resentment *even* in the meekest Man: And such are frequently the Offences of Servants.

Gl. Patior nihil refidere in animo: si queam mederi, medeor: fin minus, cogito sic, quid proderit me ringi, re habitura nihilo melius? Quid multis? Patior ut ratio impetret hoc a me mox, quod tempus paulo post impetraret a me. Certe est nullus dolor animi tantus quem patiar ire cubitum mecum.

I suffer *nothing* to settle in my Mind: If I can cure it, I do cure it: But if not, I think *thus*, what will it signify for me to be vexed, the Thing being like to be nothing the better? What needs many Words? I suffer Reason to obtain that of me presently, which Time a little after would obtain of me. However there is no Trouble of Mind so great which I suffer to go to Bed with me.

Ea. Nihil mirum si tu non senescis, quis tali animo.

No Wonder if you do not grow old, who are of such a Mind.

Gl. Atque adeo ne reticeam quid apud amicos, cavi cum primis ne committerem quid flagitii, quod posset esse probro vel mihi vel meis liberis; nam nihil est irrequietius animo conscientio sibi male. Quod si quid culpæ sit admissum, non eo cubitum, priusquam recon-

And accordingly that I may not conceal any thing with my Friends, I took care especially not to commit any Crime, which might be a Scandal either to me or my Children; for nothing is more restless than a Mind conscious to itself of any thing that is bad. But if any Fault be committed, I do not go to Bed, before I reconcile myself to God.

ciliaro

## COLLOQUIUM SENILE. 201

ciliario me Deo. *To agree well with God is*  
*Convenire bene cum* the Fountain of true Tran-  
Deo est fons veræ quility: For Men cannot  
tranquillitatis: nam hurt them much, who live  
homines non possunt so.  
nocere his magnopere,  
qui vivunt sic.

Eu. Num quando Whether at any Time does  
metus mortis cruciat the Fear of Death torment  
te? you?

Gl. Nihilo magis No more than the Day  
quam dies nativitatís of my Birth troubles me. I  
macerat. Scio mori know I must die. That  
endum. Ita sollicitudo Trouble perhaps would take  
fortassis adimat mihi away from me some Days  
aliquot dies vitæ, cer- of my Life, however it  
te posset adjicere ni- could add nothing. Where-  
hil. Itaque committo fore I commit this whole  
hanc totam curam Care to God. I mind no-  
Deo. Ipse curo nihil thing else but that I may  
aliud quam ut vivam live well and pleasantly.  
bene suaviterque.

Po. At ego senesce- But I should grow old  
rem tædio, si degerem with Weariness, it I should  
tot annos in eadem live so many Years in the  
urbe etiamsi contin- same City, although it  
gat vivere Romæ. should happen to me to live  
at Rome.

Gl. Mutatio loci The Change of Place  
quidem habet nonni- indeed has something of  
hil voluptatis; vero Pleasure; but as travelling  
ut peregrinationes into foreign Countries  
longinquæ addunt gives Prudence perhaps, so  
prudentiam fortasse, has it very much Danger.  
S 2 ita

*ita habent plurimum periculorum. Videor mihi obire totum orbem tutius in geographica tabula, neque videre paulo plus in historiis, quam si volitarem viginti totos annos, ad exemplum Ulyssis, per omnes terras marique. Habeo prædiolum, quod abest non plus quam duobus millibus passuum ab urbe. Ibi fio rusticus ex urbano nonnunquam. Atque recreatus ibi, redeo novus hospes in urbem: nec saluto ac salutor aliter quam si renavigassem ex insulis nuper inventis.*

Eu. Non adjuvas valetudinem pharmacis?

Gl. Mihi nihil rei cum medicis. Nec incidi venam unquam, nec devoravi catapotia, nec hausi potiones. Si quid lassitudinis oboritur, propello malum moderatione viæ, aut rusticatione.

Eu. Nihilne tibi cum studiis?

*I seem to myself to pass over the whole World more safely in a Map, and not to see a little more in Histories, than if I roved about twenty whole Years, after the Example of Ulysses, through all Lands and Seas. I have a little Estate which is distant no more than two thousand Paces from the City. There I become a Countryman of a Citizen sometimes. And being refreshed there, I return a new Guest into the City; nor do I salute and am saluted otherwise than if I had sailed back from the Islands lately found out.*

Do not you support your Health by Physic?

I have nothing to do with the Doctors. I have neither opened a Vein at any Time, nor swallowed Pills, nor drunk Potions. If any Languor arises, I remove the Evil by a Moderation of Diet, or living in the Country.

Have you nothing to do with Studies? Gl.

his  
tar  
ob  
me  
dec  
tem  
vis  
oste  
aut  
buli  
torè  
incu  
hora  
et a  
vel  
lans  
bicu  
mecu  
et si  
prom  
redeo

Eu  
sentis  
fene  
tur ef

Gl  
quant  
est m  
venax  
aliqui  
am fid  
bis me  
tes, q  
juvent  
ferat

# COLLOQUIUM SENILE. 203

Gl. Est; *nam* in his est præcipua oblectatio vitæ. *Verum* oblecto, non macero me his. *Siquidem* studeo *vel* ad voluptatem, *vel* ad utilitatem vitæ, non autem ad ostentationem. A cibo aut pascor literatis fabulis, aut adhibeo lectorem. Nec unquam incumbo libris ultra horam. Tum surgo, et arrepta testudine, *vel* cantillo obambulans paulisper in cubiculo, *vel* repeto mecum quod legerim, et si congerro est in promptu, refero; mox redeo ad librum.

I have; *for* in these is the chief *Diversion* of my Life. But I divert, *not* torment myself with them. For I study either for Pleasure, or for the Convenience of Life, and not for ostentation. After Meat I am either cheered with learned Stories, or I employ a Reader. Nor do I ever mind my Books above an Hour. Then I rise, and taking up my Fiddle, I either play whilst I walk a little in my Chamber, or I run over with myself what I have read, and if a Companion be at hand, I relate it to him; by and by I return to my Book.

Eu. Dic bona fide, sentis nulla incommoda senectutis, quæ feruntur esse plurima?

Tell me in good Truth, do you perceive no Inconveniences of old Age, which are reported to be very many?

Gl. Somnus est aliquanto deterior, nec est memoria perinde tenax, nisi infixero aliquid. Liberavi meam fidem. Exposui vobis meas magicas artes, quibus alo meam juventutem. Nunc referat Polygamus pari

My Sleep is something worse, nor is my Memory so tenacious, unless I fix any thing in it. I have discharged my Credit. I have related to you my magical Arts, whereby I keep up my Youth. Now let Polygamus relate with the like Faithfulness, how  
S 3 file,

204 COLLOQUIUM SENILE.

*fide, unde collegerit tantum senii.* *he contracted so much old Age.*

Po. Equidem celabo nihil tam fidos fodales. *Truly I will conceal nothing from so faithful Companions.*

Eu. Narrabis etiam tacituris. *You will tell it too to those that will hold their Tongues.*

Po. Cum agerem Lutetiæ, ipsi nostis quam non abhorruerim ab Epicuro. *When I lived at Paris, you yourselves know how far I was from disliking Epicurus.*

Eu. Sane menimus, sed arbitrabamur te relicturum istos mores una cum adolescentia Lutetiæ. *Indeed we do remember, but we thought that you would leave those Manners together with your Youth at Paris.*

Po. Ex multis quas adamaram illic, abduxi unam mecum domum, eamque gravidam. *Of many which I had loved there, I carried one with me Home, and her with Child.*

Eu. In paternas ædes? *Into your Father's House?*

Po. Recta; sed mentitus eam esse conjugem cujusdam amici mei qui venturus esset mox. *Directly; but pretending that she was the Wife of a certain Friend of mine, who would come by and by.*

Eu. Credidit pater id? *Did your Father believe it?*

Po. Imo

# COLLOQUIUM SENILE. 205

Po. Imo *olfecit* rem intra *quatriduum*. Mox *fuere sæva jurgia*. Nec tamen *temperabam* interim *ab conviviis*, *ab alea*, *cæterisque malis artibus*. Quid multis? Cum pater non *faceret finem objurgandi*, negans *se velle alere tales gallinas domi*, ac *subinde minitans abdicationem*, *verti solum*, et *demigravi alio cum mea gallina*. Ea *genuit mihi aliquot pullos*.

Gl. Unde *res suppetebat*?

Po. Mater *dabat nonnihil furtim*, ac *præterea plus satis æris alieni conflatum est*.

Eu. Reperiebantur *tam fatui ut crederent tibi*?

Po. Sunt *qui credant nullis libentius*.

Eu. Quid *tandem*?

Po. Tandem cum pater *serio pararet abdicationem*, amici *intercesserunt*, et *composuerunt hoc bellum his legibus*, ut *ducerem uxorem nostratam*, et *repudiarem Gallam*.

Nay *he smelt out the Matter within four Days*. Presently there was *cruel Scolding*. Nor yet *did I abstain* in the mean time *from Feasts*, *from Dice*, and *other bad Arts*. What needs many Words? When my Father *would not make an End of Scolding*, denying *that he would keep such Hens at Home*, and now and then *threatening to discard me*, I *ran away*, and *removed to another Place with my Her*. She brought *me some Chickens*.

Where *had you Money*?

My Mother *gave me something by stealth*, and *besides more than enough of Debt was contracted*.

Were there any found *so foolish as to trust you*?

There are those *who trust none more willingly*.

What *at last*?

At last, *when my Father in Earnest was preparing to disinherit me*, Friends *interceded*, and *made up this Difference upon these Terms*, that I should marry a *Woman of our own Country*, and *divorce my French Woman*.

Eu. Erat

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Eu. Erat uxor?

Was she your Wife?

Po. Verba futuri temporis intercesserant, sed congressus præsentis temporis accesserat.

Words of the future Time had passed betwixt us, but a Rencounter of the present Time had been added to them.

Eu. Qui licuit igitur divertere ab illa?

How could you then part from her?

Po. Post rescitum est esse meæ Gallæ maritum Gallum, unde subduxerat se pridem.

Afterwards it was known that my French woman had a Husband a French-man, from whom she had withdrawn herself long before.

Eu. Habes ergo uxorem nunc?

Have you therefore a Wife now?

Po. Non nisi hanc octavam.

But this eighth.

Eu. Octavam! Non dictus es Polygamus sine augurio. For tasse omnes decesserunt steriles.

An eighth! You were not called Polygamus without Augury. Perhaps they all died barren.

Po. Imo nulla non reliquit aliquot catulos domi meæ.

Nay every one left some young ones in my House.

Eu. Ego malim tot gallinas, quæ ponerent ova mihi domi. Non tædet polygamie?

I had rather have as many Hens, that might lay Eggs for me at Home. Are you not weary of marrying so often?

Po. Adeo tædet, ut si hac octava moreretur hodie, ducerem nonam perendie. Imo hoc male habet me, quod non liceat habere duinas aut ternas, cum

I am so weary, that if this eighth should die To-day, I would marry a Ninth the next Day after To-morrow. Nay this vexes me, that it is not lawful to have two or three, when

unus

# COLLOQUIUM SENILE. 207

unus gallus possideat  
tot gallinas.

one Cock has so many  
Hens.

Eu. Equidem haud  
miror, si parum pin-  
guisti, quodque college-  
ristantum senii: nam  
nihil accelerat senectu-  
tem æque quam im-  
modicæ atque intempe-  
stivæ compotationes,  
impotentes amores mu-  
lierum, et immoderata  
salacitas. Sed quis  
alit familiam?

Truly I do not wonder,  
if you are not fat, and that  
you have contracted so much  
of old Age: For nothing  
hastens on old Age so much  
as excessive and unseasonable  
Drinking, extravagant Love  
of Women, and immoderate  
Wantonness. But who  
maintains your Family?

Po. Mediocris res  
accessit ex obitu pa-  
rentum, et laboratur  
gnaviter manibus.

A small Estate came to  
me by the Death of my Pa-  
rents, and I work hard  
with my Hands.

Eu. Descivisti igitur  
a literis.

You have deserted there-  
fore from Letters.

Po. Plane ab equis,  
quod aiunt, ad asinos;  
ex heptatechno factus  
faber monotechus.

Indeed from Horses, as  
they say, to Asses; of a Man  
of seven Arts I am become a  
Workman of one Art.

Eu. Miser!

Poor Man!

Po. Nunquam vixi  
cerebs ultra decem dies,  
semperque nova nupta  
expulit veterem luc-  
tum. Habetis summam  
vitæ meæ bona fide.  
Atque utinam Pampyrus  
narret nobis quoque;  
fabulam suæ vitæ, qui  
portat ætatem belle  
satis. Nam, ni fallor,  
est grandior me duo-  
bus aut tribus annis.

I never lived a single Man  
above ten Days, and always  
a new-married Wife expel-  
led my old Sorrow. You  
have the Sum of my Life in  
good Earnest. And I wish  
Pampyrus would tell us too  
the Story of his Life, who  
bears Age well enough. For  
unless I am mistaken, he is  
elder than me by two or  
three Years.

Pa. Di-

208 COLLOQUIUM SENILE.

Pa. Dicam equidem, si vobis vocat audire tale somnium.

Eu. Imo erit voluptas audire.

Pa. Ubi rediissim domum, statim senex pater cœpit urgere me, ut amplecterer aliquod genus vitæ, unde nonnihil quæstus accederet rei familiari: at post longam consultationem negotiatio placuit.

Po. Miror hoc genus vitæ arrisisse potissimum.

Pa. Eram natura si-  
filiens cognoscendi novas  
res, varias regiones,  
urbes, linguas, ac mo-  
res hominum. Nego-  
tiatio videbatur max-  
ime appositæ ad id:  
ex quibus nascitur  
prudentia.

Po. Sed miserâ, vi-  
delicet, quæ sit emenda  
plerumque magnis ma-  
lis.

Pa. Sic est. Itaque  
pater numeravit satis  
amplam sortem, ut  
auspicarer negotiatio-  
nem. Simulque uxor  
cum magna dote am-  
biebatur, sed ea for-  
ma, quæ poterat com-

I will tell you indeed  
if you are at Leisure to hear  
such a Dream.

Nay it will be a Pleasure  
to hear it.

When I had returned  
Home, immediately my aged  
Father began to urge me to  
embrace some Way of Life,  
whereby something of In-  
crease might accrue to our  
Estate: And after long  
Consultation, Merchandize  
pleased me.

I wonder that this Kind  
of Life pleased you espe-  
cially.

I was by Nature, greedy  
of knowing new Things, di-  
vers Countries, Cities, Lan-  
guages, and Manners of  
Men. Merchandize seemed  
the most apposite to that  
Purpose: From which  
things ariseth Prudence.

But miserable, to wit,  
what is to be bought for the  
most part with great Evils.

So it is. Wherefore my  
Father gave me a good large  
Stock, that I might be-  
gin my Merchandize. And  
at the same Time a Wife  
with a great Fortune  
was courted, but of that  
Beauty, which might re-  
mendare

# COLLOQUIUM SENILE. 209

mendare et indota-  
tam.

Eu. Successit ?

Pa. Imo priusquam  
redirem domum, et  
fors et usura periit.

Eu. Naufragio for-  
tasse.

Pa. Plane naufra-  
gio, nam impigimus  
in scopulum periculosi-  
orem quavis Malea.

Eu. In quo mari  
occurrit, iste scopu-  
lus ? Aut quod nomen  
habet ?

Pa. Non possum  
dicere mare ; sed sco-  
pulus est infamis exi-  
tus multorum. Lati-  
ne dicitur Alea ; quo-  
modo vos Græci no-  
minetis nescio.

Eu. O te stultum !

Pa. Imo pater stul-  
tior, qui crederet tan-  
tam summam adoles-  
centi.

Gl. Quid factum  
est deinde ?

Pa. Nihil est factum,  
sed cæpi cogitare de  
suspendio.

Gl. Erat pater adeo  
implacabilis ?

Pa. Interim excidi  
ab uxore, miser. Nam  
parentes puellæ simul

commend one even without  
a Fortune.

Did it succeed ?

Nay before I returned  
Home, both Principal and  
Use was gone.

By Shipwreck perhaps.

Plainly by Shipwreck, for  
we struck upon a Rock more  
dangerous than any Malea.

In what Sea occurs that  
Rock ? Or what Name has  
it ?

I cannot tell the Sea ; but  
the Rock is infamous for  
the Ruin of many. In La-  
tin it is called Alea ; how  
you Greeks name it I know  
not.

O you Fool !

Nay my Father was more  
foolish, who trusted so great  
a Sum to a young Man.

What was done then ?

Nothing was done, but I  
began to think of Hanging.

Was your Father so im-  
placable ?

In the mean Time I was  
balked of my Wife, poor  
Man. For the Parents of  
atque

atque cognoverunt hæc auspicia, renunciarunt affinitatem; et amabam perditissime.

Gl. Miseret me tui. Sed interim quid consilii tentatum est?

Pa. Id quod solet in desperatis rebus. Pater abdicabat, res perierat, uxor perierat. Quid plura? Deliberabam serio mecum, an suspenderem me, an corjicerem memet aliquo in monasterium.

Eu. Crudele consilium. Scio utrum eligeris, mitius genus mortis.

Pa. Imo quod visum est mihi tum crudelius, adeo totus displicebam mihi.

Gl. Atqui complures dejiciunt se eo, ut vivant suavius.

Pa. Corraso viatico subduxi me furtim procul a patria.

Gl. Quo tandem?

Pa. In Hiberniam. Illic factus sum canonicus ex horum genere,

the Girl, as soon as they knew these Omens, renounced Affinity with me; and I loved most desperately.

I pity you. But in the mean Time what Course was tried?

That which is usual in desperate Cases. My Father discarded me, my Substance was gone, my Wife was gone. What needs more Words? I deliberated seriously with myself, whether I should hang myself, or put myself somewhere into a Monastery.

A cruel Resolution. I know which you chose, the milder Kind of Death.

Nay what seemed to me then the more cruel, so entirely did I displease myself.

But a great many put themselves in there, that they may live more pleasantly.

Having scraped together Money for my Journey, I withdrew myself privately to a great Distance from my Country.

Whither at last?

Into Ireland. There I was made a Canon of their Kind, who are Linen

qui

# COLLOQUIUM SENILE. 211

qui sunt linei extime,  
lanei intime.

Gl. Hybernasti-  
tur apud Hibernos?

Pa. Non. Sed ver-  
fatus apud hos duos  
menses, navigavi in  
Scotiam.

Gl. Quid offendit  
te apud illos?

Pa. Nihil nisi quod  
illud institutum vide-  
batur mihi mitius  
quam pro meritis ejus  
qui erat dignus non  
uno suspensio.

Eu. Quid fecisti in  
Scotia?

Pa. Illic ex lineo  
factus sum pelliceus  
apud Carthusios.

Eu. Homines plane  
mortuos mundo.

Pa. Ita visum est  
mihi cum audirem il-  
los canentes.

Gl. Quid mortui  
canunt etiam? Quot  
menses egisti apud il-  
los Scotos?

Pa. Propemodum  
sex.

Gl. O Constanti-  
am!

Eu. Quid offendit  
illuc?

Pa. Quia vita visa  
est mihi segnis et deli-

without, and Woollen with-  
in.

Did you winter then  
amongst the Irish?

No. But having been  
with them two Months, I  
sailed into Scotland.

What offended you a-  
mong them?

Nothing but that that  
Constitution seemed to me  
more gentle than to suit the  
Deserts of him who was  
worthy not of a single  
Hanging.

What did you do in Scot-  
land?

There of a Linen Man  
I become a Leathern one  
amongst the Carthusians.

Men plainly dead to the  
World.

So it appeared to me  
when I heard them singing.

What do the Dead sing  
too? How many Months  
did you spend with those  
Scots?

Almost six.

O Constancy!

What offended you there?

Because the Life seemed  
to me lazy and nice; then  
T cata

## 212 COLLOQUIUM SENILE.

cata; deinde reperi multos illic cerebri non admodum sani, o' solitudinem, ut arbitror. Mihi erat parum cerebri, verebar ne totum periret.

Po Quo devolasti deinde?

Pa. In Galliam. Reperi illic quosdam totos pullatos, ex instituto divi Benedicti, qui testantur colore vestis se lugere in hoc mundo; et inter hos qui pro summa veste ferrent cilicium simile reti.

Gl. O gravem macerationem corporis!

Pa. Hic egi undecim menses.

Eu. Quid obstitit, quo minus maneres illic perpetuo.

P. Quia illic reperi plus ceremoniarum quam veræ pietatis. Præterea audieram esse quosdam multo sanctiores his quos Bernardus revocasset ad severiorem disciplinam, pulla veste mutata in candidam: apud hos vixi decem menses.

I found many there of a Brain not very sound because of the Solitude, as I imagine. I had but little Brain, I was afraid lest it should all be lost.

Whither did you fly then?

Into France. I found there some all in black, of the Order of St. Benedict, who testify by the Colour of their Coat, that they mourn in this World; and amongst them some who for their upper Garment wore Hair-cloth like a Net.

O grievous Mortification of the Body!

Here I spent eleven Months.

What hindered you from staying there always?

Because there I found more of Ceremonies than true Piety. Besides I had heard that there were some much more holy than these whom Bernard had brought to a more severe Discipline, the black Garment being changed into a white: With these I lived ten Months.

Eu. Quid

# COLLOQUIUM SENILE. 213

Eu. Quid offende-  
bat hic?

Pa. Nihil admodum;  
nam reperi hos sode-  
les commodos satis.  
Sed Græcum prover-  
bium movebat me. Ita-  
que decretum erat aut  
non esse monachum,  
aut esse monachum  
insigniter. Acceperam  
esse quosdam Brigiden-  
ses, homines plane cœ-  
lestes. Contuli me ad  
eos.

Eu. Quot menses  
egisti illic?

Pa. Biduum, nec  
id sane totum.

Gl. Displicuit hoc  
genus vitæ usque adeo?

Pa. Non recipiunt  
nisi qui obstringat se  
mox professioni. At  
ego nondum adeo in-  
faniebam ut præberem  
me facile capistro,  
quod nunquam liceret  
excutere. Et quoties  
audiebam virgines ca-  
nentes, uxor erepta  
cruciabat animum.

Gl. Quid deinde?

Pa. Animus ardebat  
amore sanctimonie.  
Tandem obambulans  
incidi in quosdam  
præferentes crucem.

What offended you here?

Nothing very much; for  
I found these Companions  
good enough. But the Greek  
Proverb moved me. Where-  
fore I was resolved either  
not to be a Monk, or to be  
a Monk remarkably. I had  
heard there were some Bri-  
gidensians, Men truly celest-  
tial. I betook myself to  
them.

How many Months did  
you spend there?

Two Days, nor that  
indeed entire.

Did this Kind of Life  
displease you so much?

They admit no one that  
does not bind himself imme-  
diately to the Profession.  
But I was not yet so mad as  
to put myself easily into a  
Noose, which I should ne-  
ver be able to shake off. And  
as often as I heard the Vir-  
gins singing, the Wife I had  
lost tormented my Mind.

What then?

My Mind was inflamed  
with the Love of Holiness.  
At last as I was walking I  
lighted upon some carrying  
a Cross. This Badge plea-  
T 2

Hoc

## 214 COLLOQUIUM SENILE.

Hoc *signum* arrisit *mihi* protinus, *sed* *varietas* *remorabatur* *electionem*. *Alii* *gestabant* *albam*, *alii* *rubram*, *alii* *viridem*, *alii* *versicolorem*, *alii* *simplicem*, *alii* *duplicem*. *Ego* *ne* *relinquerem* *quid* *intentatam*, *gesti* *ferre* *omnes* *formas*. *Verum* *comperi* *ipsa* *re*, *esse* *longe* *aliud* *circumferre* *crucem* *in* *pallio* *seu* *tunica*, *quam* *in* *corde*. *Tandem* *fessus* *inquirendo*, *sic* *cogitabam* *mecum*, *ut* *aequar* *omnem* *sanctimoniam* *semel*, *petam* *sanctam* *terram*, *ac* *redibo* *domum* *onustus* *sanctimonia*.

Po. Num profectus es eo?

Pa. Maxime.

Po. Unde suppetebat viaticum?

Pa. Demior *istud* *venire* *tibi* *in* *mentem* *nunc* *denique* *ut* *rogares*, *ac* *non* *percunctatum* *fuisse* *multo* *ante*. *Sed* *nostri* *proverbium*, *quævis* *terra* *alit* *artificem*.

Gl. Quam *artem* *circumferebas*?

*sed* *me* *immediately*, *but* *the* *Variety* *hindered* *my* *Choice*. *Some* *bore* *a* *white* *one*, *some* *a* *red*, *some* *a* *green* *some* *a* *single*, *some* *a* *double* *one*. *I*, *that* *I* *might* *not* *leave* *any* *thing* *untried*, *were* *almost* *all* *the* *Sorts*. *But* *I* *found* *by* *the* *Thing* *itself*, *that* *it* *is* *quite* *another* *thing* *to* *carry* *a* *Cross* *upon* *a* *Gown* *or* *a* *Tunick*, *than* *in* *the* *Heart*. *At* *last* *being* *wearry* *with* *enquiring*, *thus* *I* *thought* *with* *myself*, *that* *I* *may* *get* *all* *Holiness* *at* *once*, *I* *will* *go* *to* *the* *Holy* *Land*, *and* *will* *return* *Home* *loaded* *with* *Holiness*.

Did you go thither?

Yes.

Whence had you Money for your Journey?

I wonder that this is come into your Mind now at last to ask, and that you did not ask that long before. But you know the Proverb, any Country maintains an Artist.

What Art did you carry about?

Pa. Chi-

# COLLOQUIUM SENILE. 215

P. Chiromanticam.

The Chiromantick.

Gl. Ubi didiceras  
eam?

Where had you learnt it?

Pa. Quid refert?

What signifies that?

Gl. Quo præcep-  
tore?

Under what Master?

Pa. Eo qui docet  
nihil non, ventre. Præ-  
dicebam præterita, præ-  
sentia, et futura.

Him who teaches every  
thing, the Belly. I foretold  
things past, present, and  
to come.

Gl. Et sciebas?

And did you know them?

Pa. Nihil minus;  
sed divinam audac-  
ter, idque tuto, videli-  
cet, pretio accepto prius.

Nothing less; but I  
guessed boldly, and that  
safely, that is, my Reward  
being received first.

P. Poterat tam ri-  
dicula ars alere te?

Could so ridiculous an  
Art maintain you?

Pa. Poterat, et qui-  
dem cum duobus fa-  
mulis; tantum fatuo-  
rum et fatuarum est  
ubique. Attamen cum  
adirem Hierosolymam,  
addideram me in co-  
mitatum cujusdam  
magnatis, prædixit,  
qui natus annos septua-  
ginta, negabat se mo-  
riturum æquo animo,  
nisi adiisset Hierosoly-  
mam prius.

It could, and indeed with  
two Servants; so many  
foolish Men and foolish Wo-  
men are there every where.  
Yet when I went to Jerusa-  
lem, I joined myself to the  
Company of a certain great  
Man, very rich, who being  
seventy Years old, denied  
that he should die with a  
contented Mind, unless he  
went to Jerusalem first.

Eu. Et reliquerat  
uxorem domi?

And had he left a Wife  
at Home?

Pa. Atque sex libe-  
ros etiam.

And six Children too.

Eu. O senem impie-  
pium! Atque rediisti  
illinc sanctus?

O an old Man impiously  
pious! And did you return  
from thence holy?

T 3

Pa. Vjs

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Pa. Vis *fatear* verum? *Aliquanto* deterior *quam* iveram.

Eu. Sic, *ut* audio, *amor* religionis *est* excussus.

Pa. Imo *magis* incanduit. Itaque *rever-*  
*sus* in Italiam, *addixi*  
*me* *militiæ*.

Eu. Itane *venabaris*  
*religionem* in bello?  
Quo *quid* potest *esse*  
*sceleratius*?

Pa. Erat *sancta* mi-  
*litia*.

Eu. Fortassis in  
*Turcas*?

Pa. Imo *quoddam*  
*sanctius*, *ut* *prædica-*  
*bant* *tum*.

Eu. Quidnam?

Pa. Julius *secundus*  
*belligerabat* *adversus*  
*Gallos*. Porro *experi-*  
*entia* *multarum* *rerum*  
*etiam* *commendabat*  
*militiam* *mihi*.

Eu. *Multarum*, *sed*  
*malarum*.

P. Ita *comperi* post.  
*Et* *tamen* *vixi* *durius*  
*hic* *quam* in *monaste-*  
*riis*.

Eu. Quid *tum* postea?

Pa. Jam *animus*  
*cæpit* *vacillare*, *utrum*  
*redirem* *ad* *negotiati-*

Would you have *me* *con-*  
*fess* the Truth? *Something*  
*worse* *than* I went.

Thus, *as* I hear, *the*  
*Love* of Religion *was* ex-  
pelled.

Nay *it* *was* *more* *inflamed*.  
Wherefore *returning* into  
Italy, I *applied* myself *to*  
*War*.

Ay, *did* you *hunt* for Re-  
ligion in *War*? Than  
which, *what* can *be* *more*  
wicked?

It *was* *a* *holy* Warfare.

Perhaps *against* *the* *Turks*?

Nay *something* *more* *ho-*  
*ly*, *as* they said *then*.

What?

Julius *the* *Second* waged  
*War* *against* *the* *French*.  
Moreover *the* *Experience* of  
*many* *Things* *likewise* re-  
commended *War* *to* *me*.

Of *many*, *but* *bad*  
*Things*.

So I *found* afterwards.  
*And* *yet* I *lived* *more* *hard-*  
*ly* *here* *than* in *the* *Mo-*  
*nasteries*.

What *then* afterwards?

Now my *Mind* *begun* *to*  
*waver*, *whether* I should re-  
*turn* *to* *Merchandize* *which*  
*one*

## COLLOQUIUM SENILE. 219

onem intermissam, an  
persequeretur religionem  
fugientem. Interim  
venit in mentem posse  
conjugi.

Eu. Quid? ut esses  
simul et negotiator et  
monachus?

Pa. Quidni? Nihil  
religiosius ordinibus  
mendicantium; et ta-  
men nihil similis ne-  
gotiationi; volitant  
per omnes terras et  
maria; vident multa,  
audiunt multa, pene-  
trant in omnes domus,  
plebeiorum, nobilium  
atque regum.

Eu. At non caupo-  
nantur.

Pa. Sæpe felicius  
nobis.

Eu. Quod genus  
ex his delegisti?

Pa. Expertus sum  
omnes formas.

Eu. Nulla placuit?

Pa. Imo omnes per-  
placuerunt, si licuisset  
negotiarī statim. Ve-  
rum perpendebam su-  
dandum mihi diu in  
choro priusquam ne-  
gotiatio crederetur mi-  
hi. Jamque cæpi co-  
gitare de venanda ab-  
batia. Sed primum

*I had given over or pursue  
Religion flying from me. In  
the mean time it came into  
my Mind that they might  
be joined together.*

*What? that you might  
be at once both a Merchant  
and a Monk.*

*Why not? Nothing is  
more religious than the Or-  
ders of the Mendicants; and  
yet nothing is more like  
Merchandise; they rove  
through all Lands and Seas;  
they see many Things, they  
hear many Things, they  
thrust into all Houses, of  
Commoners, Noblemen, and  
Kings.*

*But they do not traffick.*

*Ofentimes more success-  
fully than us.*

*What Sort of these did  
you choose?*

*I tried all Sorts.*

*Did none please you;*

*Nay they all pleased me  
very well, if I might have  
traded immediately. But  
I considered that I must  
sweat a long Time in the  
Company, before the Business  
of Traffick would be trusted  
to me. And now I begun  
to think of hunting after an  
Abbot's Place. But in the*  
*bic*

*heic Delia non favet omnibus, et venatio est sæpe longa. Itaque octo annis consumptis in hunc modum, cum mors patris esset nuntiata, reversus domum, ex consilio matris, duxi uxorem, et redii ad veterem negotiationem.*

Gl. Dic mihi, cum sumeres subinde novam vestem, ac velut transformareris in aliud animal, qui potuisti servare decorum?

Pa. Qui minusquam hi qui in eadem fabula agunt varias personas?

Eu. Dic nobis bona fide, qui expertus es nullum non genus vitæ, quid probas maxime omnium?

Pa. Omnia non congruunt omnibus: nullum arridet mihi magis quam hoc quod secutus sum.

Eu. Tamen negotiatio habet multa incommoda.

Pa. Sic est. Sed quando nullum genus vitæ caret omnibus incommodis, orno hanc

first place *here Delia does not favour all Men, and the Hunting is often long. Therefore eight Years being spent after this Manner, when the Death of my Father was told me, returning Home, by the Advice of my Mother I married a Wife, and returned to my old Traffick.*

Tell me, when you took now and then a new Coat, and as it were were changed into another Creature, how could you keep up a Decorum?

Why less than they who in the same Play act various Persons?

Tell us in good Earnest, you who have tried every Kind of Life, which do you approve most of all?

All Things do not agree with all Men: None pleases me more than this which I have followed.

Yet Merchandise has many Inconveniences.

So it is. But seeing no Kind of Life is without all Inconveniences, I mind this Province which I have got.  
spar-

## COLLOQUIUM SENILE. 219

spartam quam nactus sum. Verum nunc superest Eusebius, qui non gravabitur explicare aliquam scenam suæ vitæ.

Eu. Imo totam fabulam, si videtur, nam non habet multos actus.

Gl. Erit Magnopere gratum.

Eu. Ubi rediissem in patriam, deliberaui apud me annum quodnam genus vitæ vellem amplecti: simulque exploravi meipsum, ad quod genus essem propensus aut idoneus. Interim præbenda est oblata, quam vocant, satis optimi proventus. Accepi.

Gl. Hoc genus vitæ vulgo male audit.

Eu. Videtur mihi exoptandum satis, ut humanæ res sunt. An putatis esse mediocre felicitatem, tot commoda dari subito velut e cælo, dignitatem, honestas ædes, beneque instructas, satis amplios annuos redditus, honorificum sodalitium, deinde templum,

But now remains Eusebius, who will not think much to relate some Scene of his Life.

Nay the whole Play, if it seems good, for it has not many Acts.

It will be very grateful.

When I was returned into my own Country, I deliberated with myself a Year what Kind of Life I should embrace. And at the same Time I examined myself, for what Kind I was inclinable or fit. In the mean Time a Prebend was offered me, as they call it, of a good rich Income. I accepted it.

This Sort of Life commonly goes under an ill Name.

It seems to me desirable enough, as human Affairs are. Do you think it to be a small Happiness, that so many good Things should be given a Man on a sudden, as it were from Heaven. Honour, a handsome House, and well furnished, a good large yearly Income, honourable Company, and then a Church, where, if you have  
ubi

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ubi, si libeat, vaces religioni?

Pa. Illic *luxus* offendebat me, et *infamia* concubinarum, tum quod plerique ejus generis oderunt literas.

Eu. Ego non *specto* quid alii agunt, sed quid est agendum mihi; et adjungo me melioribus, si non possum reddere alios meliores.

Po. Vixisti perpetuo in isto genere?

Eu. Perpetuo, nisi quod egi quatuor annos primum *Pata-vii*.

Po. Quamobrem?

Eu. Partitus sum hos annos ita, ut darem sesquiannum studio medicinæ, reliquum tempus theologiæ.

Po. Cur id?

Eu. Quo melius moderarer et animum et corpus, et nonnunquam consulerem amicis. Nam et concionor nonnunquam pro mea sapientia. Sic hactenus vixi tranquille satis, contentus unico sacerdotio, nec ambiens quidquam præterea, recusaturus etiam si offeratur.

a Mind, you may attend upon Divine Worship?

There *Luxury* offended me, and the *Infamy* of Concubines, and also that most Men of that Way hate Learning.

I do not regard what others do, but what is to be done by me; and I join myself to the better Sort, if I cannot make others better.

Have you lived always in that Way?

Always, but that I spent four Years at first at *Pata-vium*.

What for?

I divided those Years so, that I gave a Year and a half to the Study of Physick, the rest of my Time to Divinity.

Why that?

That I might the better manage both Mind and Body, and sometimes assist my Friends. For I preach too sometimes according to my Wisdom. Thus so far I have lived quietly enough, content with one Living, and not seeking for any thing besides, and would refuse it too, if it should be offered.

Pa. Uti-

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Pa. Utinam *liceret* discere, *quid* cæteri nostri sodales *agant*, quibuscum *viximus* familiariter.

Eu. Possum *commemorare* quædam de nonnullis; sed *video* nos non *abesse* procul a *civitate*; quare, *si* videtur, *conveniemus* in idem *diversorium*. Ibi *per otium* conferemus de cæteris *affatim*.

Hugitio Auriga. Unde *nactus es* tam miseram *sarcinam*, luscæ?

Henricus Auriga. Imo, *quo* defers *istud* lupanar, *ganeo*?

Hug. Debueras *effundere* istos *frigidos* senes *alicubi* in *urticetum*, *ut calecerent*.

Hen. Imo *tu cura* istum *gregem*, *ut præcipites* *alicubi* in *profundam lamam*, *ut refrigerentur*, *nam ca-*  
*lent plus satis*.

Hug. Non soleo *præcipitare* *meam sarcinam*.

Hen. Non! *Atqui* vidi *te nuper* *dejecisse* *sex Carthusianos* in

I wish *we could* learn *what* the rest of our *Com-*  
*panions are doing*, with whom *we lived* familiarly.

I can *relate* some *Things* of *some of them*; but I *see* we are not far from the *City*; wherefore, *if* it seems good, *we will repair* to the same *Inn*. There at our *Leisure* we will confer about other *Things* at large.

Where *got thou* so miser-  
able a *Luggage*, Blinkard?

Nay, *whither* art thou carrying *that* bawdy Company, *thou Rake*?

Thou shouldst *have* thrown those *frigid* old *Fel-*  
*lows somewhere* into a *Bed* of *Nettles*, *to warm them*.

Nay *do thou take Care* of that *Company*, to throw them *somewhere* into a deep *Ditch*, to cool, *for they are more*  
*warm than enough*.

I do not use *to over-*  
*throw my Load*.

No! But I saw *thee* lately throw *six Carthusians* into the *Dirt*, *so that they*  
*ccenum*,

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coenum sic ut emergerent nigri, pro candidis. Tu interim ridebas, quasi re bene gesta.

Hug. Nec injuria; dormiebant omnes, et addebant multum ponderis curruui meo.

Hen. At mei senes sublevarunt meum currum egregie, per totum iter garrientes perpetuo. Nunquam vidi meliores.

Hug. Tamen non soles delectari talibus.

Hen. Sed hi seniculi sunt boni.

Hug. Qui scis?

Hen. Quia bibi per eos ter per viam insigniter bonam cerevisiam.

Hug. Ha, ha, hæ. Sic sunt boni tibi.

came out black, instead of white. Thou in the mean Time laughed, as if the Thing had been well done.

Not without Reason: They were all asleep, and added much Weight to my Coach.

But my old Men have eased my Chariot extraordinarily, through the whole Journey prating perpetually. I never saw better.

Yet thou dost not use to be pleased with such.

But these old Fellows are good.

How knowest thou?

Because I drank with them thrice by the Road extraordinary good Ale.

Ha, ha, hæ. So they are good with thee.

F I N I S.



